4
LEVEL

Aqeedah

Islamic Creed

العبيكان للتعليم
Obeikan Education

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Aqeedah

Islamic Creed

Level 4

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Aqeedah
Islamic Creed
Level 4

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1

Innovation (bidah) and guidelines thereon

Innovation (bidah) and guidelines thereon

Discussing the issue of innovation (bidah) is of utmost importance, because it is one of the most serious of topics, as the purpose behind discussing innovation is protection of the Quran and Sunnah, especially since many Muslims have introduced into their religious beliefs and practices innovations and myths that no Muslim of sound mind, who believes in Allah and in the Last Day, can accept. You will even see, in many cases, innovations (bidah) being promoted as if they are Sunnah. In fact, because of innovations the Sunnah may be rejected and not recognized. In most cases, the intentions of those who promote innovations are good, but they do not realize that they are harming themselves and others. Allah عَزَّوَجَلَّ says: *{Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose efforts in the life of this world are wasted, while they think that what they do is right"}* [al-Kahf 18:103-104].

Definition of bidah (innovation)

In linguistic terms, the Arabic word bidah refers to initiating or starting something.

The related words badee' and bid' refer to that which comes first. One example of that is the verse in which Allah عَزَّوَجَلَّ says: *{Originator [badee'] of the heavens and the earth}* [al-Baqarah 2:117]. That is, their "inventor", the One Who created them without precedent.

A related verb (abda'a) is used to refer to introducing a way or method that is unprecedented.

In Islamic terminology, bidah refers to a way of worshipping Allah that is invented without evidence from the Book of Allah or the Sunnah of His Messenger ﷺ.

Ruling on innovation (bidah)

Innovation (bidah) in religious matters is prohibited in all cases, and it was condemned by the Messenger of Allah ﷺ.

The evidence for the prohibition on innovation in religious matters includes the following:

Allah عَزَّوَجَلَّ said: *{Or have they partners who have ordained for them a religion to which Allah has not consented?}* [ash-Shura 42:21]

{But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from heaven because they were defiantly disobeying} [al-Baqarah 2:59].

The Prophet ﷺ said: **«Those of you who live after I am gone will see great differences, so I urge you to adhere to my Sunnah and the way of the Rightly Guided Caliphs. Hold fast to it and adhere strongly to it. Beware of newly-invented matters, for every newly-invented matter is an innovation, and every innovation is misguidance.»** Narrated by Ahmad, Abu Dawud, at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

And the Prophet ﷺ said: **«Whoever introduces into this matter of ours anything that is not part of it, it will be rejected.»** Agreed upon.

According to another report: **«Whoever does an action that is not in accordance with this matter of ours, it will be rejected.»** Agreed upon.

Al-Hafiz Ibn Hajar رحمه الله said: This is regarded as one of the main principles of Islam, and one of its fundamental guidelines. What it means is: whoever invents something in the religion for which there is no proof from the religious texts to support it, no attention is to be paid to it.

Abdullah ibn Mas'ud رضي الله عنه said: Follow and do not innovate, for you have been taken care of, and every innovation is misguidance.

It was also narrated that he رضي الله عنه said: O people, you will introduce new things and new things will be introduced to you. If you see some newly-introduced matter, you should adhere to the way it was at the beginning.

It was narrated that Uthman ibn Hadir al-Azdi said: I went to see Ibn Abbas رضي الله عنهما and I said: Advise me. He said: You must fear Allah and remain steadfast; follow and do not innovate.

The danger of innovation:

Innovation (bidah) undermines religion

Imam Malik رحمه الله said: Whoever introduces an innovation (bidah) into Islam, thinking that it is good, is essentially claiming that Muhammad ﷺ betrayed his message, because Allah says: *{This day I have perfected for you your religion}* [al-Ma'idah 5:3]. So whatever was not part of religion at that time cannot be part of religion today.

Everyone who introduces some innovation into religion does so because he thinks that there is something lacking in Islam and that it is not perfect, and that the way Islam is now needs to be perfected and completed.

Innovation distorts the image of Islam, to the extent that it turns people away:

When the West sees, for example, what is done on Ashura, when people strike themselves and children with swords or chains, could they believe that this is a sound and valid religion? Similarly, when they see what the followers of innovation do in mawlids and hadrahs (gatherings of dhikr), and what is called 'zar' and the like, could they enter this religion?

Innovation leads to many people becoming unaware of the Sunnah:

Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: There will never come any year in which the people do not introduce some innovation and suppress some Sunnah, until innovation will become widespread and sunnahs will vanish.

Innovation is a cause of incurring divine wrath:

Allah عَزَّ وَجَلَّ says: *{So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment}* [an-Nur 24:63]

{But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from heaven because they were defiantly disobeying} [al-Baqarah 2:59].

Saeed ibn al-Musayab رَحِمَهُ اللَّهُ saw a man praying after dawn had broken, so he told him not to do that, because it is a time when the prayer is not allowed. The man said: O Abu Muhammad, will Allah punish me for praying? Saeed said: "No, but He will punish you for going against the Sunnah" – that is, for going against it and drifting away from it.

One of the grievous innovations that they introduced were some adhkar that were never narrated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, such as "Allah Hayy" and "Hu, Hu (He, He)." They claim that they are shortening the phrase "Laa ilaaha illa Allah (there is no god worthy of worship except Allah)" to "Allah." Then they shortened the divine name to the pronoun "Hu (He)," and that became their preferred dhikr.

A man said to Malik ibn Anas: From where should I enter ihram? He said: From where the Messenger of Allah ﷺ entered ihram. The man said: What if I enter ihram from further away than that? He said: Do not do that, for I fear fitnah for you. The man said: What fitnah can there be in doing something extra of that which is good? Malik said: Allah عَزَّوَجَلَّ says: *{So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment}* [an-Nur 24:63]. And what fitnah could be greater than thinking that what you have done is better than what the Messenger of Allah ﷺ did?

It was said to Ahmad ibn Hanbal رَحِمَهُ ٱللَّهُ: Do you prefer a man to fast, pray and observe itikaf or to speak out against those who promote innovation?
He said: If he gets up at night and prays qiyam, and observes itikaf, that is only for his own benefit, but if he speaks against those who practise and promote innovation (bidah), then it is for the benefit of all Muslims, and that is better.

Innovation (bidah) leads to being barred from the cistern (hawd) of the Prophet ﷺ

It was narrated that Sahl ibn Sa'd رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet ﷺ said: **«I will reach the Cistern ahead of you. He who comes to me will drink, and whoever drinks will never thirst again. There will come to me some people whom I will recognize and they will recognize me, then they will be prevented from reaching me. I shall say: 'They are of me,' but it will be said: 'You do not know what they introduced after you were gone.' So I shall say: 'Away, away with those who changed (the religion) after I was gone.'»** Agreed upon.

The difference between customs and acts of worship

Someone may say: Are cars an innovation? Is air-conditioning an innovation? Are computers an innovation?

The answer is no, because there is a difference between customs and acts of worship.

The basic principle regarding customs and worldly matters is that they are permissible, because Allah عَزَّوَجَلَّ says: *{It is He who created for you all of that which is on the earth}* [al-Baqarah 2:29].

In contrast, the basic principle regarding acts of worship is that they are prohibited and not allowed unless there is proof that indicates that they are prescribed, because Allah عَزَّوَجَلَّ says: *{Or have they partners who have ordained for them a religion to which Allah has not consented?}* [ash-Shura 42:21].

Shaykh al-Islam said: The basic principle with regard to acts of worship is that none of them are allowed or permitted except that which Allah has prescribed. The basic principle with regard to customs is that none of them are prohibited except that which Allah has forbidden.

Ibn al-Qayyim said: The difference between them is that Allah عَزَّوَجَلَّ cannot be worshipped except in the ways that He has prescribed on the lips of His Messenger, for worship is His right over His slaves, and His right is that which He has decreed is His right and is pleased with and has prescribed. As for contracts, conditions and transactions, they are regarded as permissible except what He forbids of them. Hence Allah عَزَّوَجَلَّ criticized the polytheists for going against these two principles, meaning that they prohibited that which He had not prohibited and sought to draw close to Him by means of that which He had not prescribed.

The early generations warned against innovation (bidah):

It was narrated that Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: Moderation in worship, in accordance with the Sunnah, is better than striving hard in worship that is based on innovation.

Al-Awzai رَحِمَهُ اللَّهُ said: Adhere steadfastly to the Sunnah; stop where the people stopped, say what they said, refrain from what they refrained from, and follow the path of your righteous predecessors (as-salaf as-salih), for what was sufficient for them is sufficient for you.

It was narrated that Ayub as-Sakhtiyani رَحِمَهُ اللَّهُ said: The more an innovator strives (in worship), the further he will be from Allah.

It was narrated that Sufyan ibn Uyaynah رَحِمَهُ اللَّهُ said: There is no follower of innovation on earth but he will be overtaken by humiliation; this is mentioned in the Book of Allah. They said: Where is that in the Book of Allah? He said: Have you not heard the verse, *{Indeed, those who took the calf [for worship] will incur anger from their Lord and humiliation in the life of this world}* [al-A'raf 7:152]? They said: O Abu Muhammad, is this only for those who took the calf for worship? He said: No; recite what comes after it: *{and thus do We recompense the inventors [of falsehood]}* [al-A'raf 7:152]; that is, the liars and innovators. It applies to every fabricator and innovator, until the Day of Resurrection.

Sufyan ath-Thawri رَحِمَهُ اللَّهُ said: Innovation (bidah) is dearer to Iblees than sin, because one may repent from sin but one may not repent from innovation.

Is there such a thing as a good innovation (bidah hasanah)?

Some people divide innovation into two categories, good innovation (bidah hasanah) and bad innovation (bidah sayyiah). The most important evidence that they give for that is two reports:

The first report is the words of the Prophet ﷺ: **«Whoever sets a good precedent in Islam will have the reward for that and the reward of those who do it after him, without that detracting from their reward in the slightest.»** Narrated by Muslim.

The response to that is: what is referred to in this hadith is the one who revives a proven Sunnah to which there is a clear reference in Islamic teachings. He will have the reward of that, because he did not introduce a new idea from his own thoughts.

This is indicated by the context in which the Messenger ﷺ said that. He only used the phrase "Sunnah hasanah" (translated above as a good precedent) to refer to something that has a basis in Islamic teachings, namely charity. The reason for this hadith was that there was a delegation of the Arabs who were very poor, so the Prophet ﷺ urged his Companions to give them charity. An Ansari man brought a large amount of charity, then the people followed his lead in giving charity, until a huge amount had been collected. The Prophet ﷺ appreciated what the Ansari had done, so he said what he said.

This hadith cannot be understood as meaning that the Prophet ﷺ gave permission to individual Muslims to prescribe and introduce ways and practices that have no basis in the Quran or Sunnah. That would open the door to mischief, because people vary greatly in their level of reasoning, so one person would think that this action is a good precedent, whilst someone else would think that some other action was a good precedent, and so on and so forth, until the teachings of Islam would be changed altogether!

The second report is the words of Umar رضي الله عنه, when he saw the people gathering to pray Taraweeh in congregation in the mosque: What a good innovation (bidah) this is. Narrated by al-Bukhari.

The response to that is that there is no proof for their argument in this report. Praying qiyam in Ramadan is Sunnah and was the practice of the Prophet ﷺ, and he only stopped doing it for a reason, which was the fear that it would be made obligatory. After he ﷺ died, that reason was no longer applicable. When Umar رضي الله عنه called it an "innovation", he used the word bidah in the linguistic sense, not in the sense in which the word is used in Islamic terminology.

Thus it is known that dividing newly-introduced innovations (bidah) into good and bad innovations is incorrect.

Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: It is not permissible for anyone to interpret this concise word of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, **«Every innovation (bidah) is misguidance»** in a way that ignores its general meaning and application, and saying that not every innovation is misguidance, because this is more akin to opposing the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ than a misinterpretation.

Examples of innovation

Singling out a particular time, place, number or manner for an act of worship:

Ash-Shatibi رَحِمَهُ ٱللَّهُ said: Another example of innovation (bidah) is committing to certain ways and manners [of doing an act of worship], such as reciting dhikr in unison, taking the birthday of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as a celebration, and so on... Another example is regularly doing certain acts of worship at certain times when there is no text to support doing that, such as always fasting on the fifteenth of Shaban and praying qiyam on the night before it.

Singling out certain times for acts of worship, such as believing that it is encouraged to do Umrah on the night before the fifteenth of Rajab, or singling out the last Friday of Ramadan for reciting particular adhkar or doing particular acts of worship, and so on.

The innovation of celebrating the Prophet's birthday (al-Mawlid an-Nabawi):

It is not permissible to celebrate the Prophet's birthday (Mawlid) because that is an innovation that has been introduced into the religion. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not do that, and neither did the Rightly Guided Caliphs who came after him, or any of the other Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ, or those who followed them in truth during the best generations, who were the most knowledgeable of all people about the Sunnah, and were more perfect in loving the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and in following his teachings than those who came after them.

Singling out a particular place for doing acts of worship, such as being keen to pray in the Cave of Hira and the Cave of Thawr. Another well-known practice among the common folk is praying four rakahs in Masjid al-Qiblatayn: two rakahs facing towards the first qiblah and two rakahs facing towards the second!

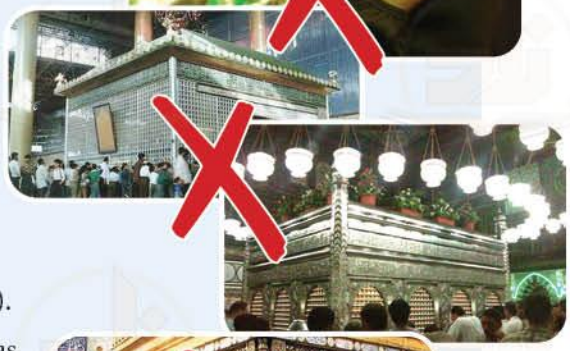
Ibn Abbas رضي الله عنهما denounced Muawiyah رضي الله عنه for doing something of this nature. Ahmad and at-Tirmidhi narrated with a sahih isnad that Muawiyah ibn Abi Sufyan رضي الله عنه used to touch all four corners of the Kaaba. Ibn Abbas رضي الله عنهما said to him: Why do you touch these two corners, when the Prophet صلى الله عليه وسلم did not touch them? Muawiyah said: Nothing of the House is to be forsaken. Ibn Abbas رضي الله عنهما said: *{There has certainly been for you in the Messenger of Allah an excellent example}* [al-Ahzab 33:21]. And Muawiyah said: You are right. A similar report is narrated in as-Sahihayn.

One of the worst forms of this is seeking to pray at the graves of the awliya ("saints"). This is a kind of innovation that constitutes shirk.

Singling out a certain number of times to do an act of worship, such as reciting Surat Ya-Seen forty times, seeking relief from distress or the meeting of a need, and so on.

Some of them have invented a regimen for seeking healing by doing ruqyah in which they recite Surat al-Fatihah one hundred times, Ayat al-Kursi fifty times, Surat as-Saffat thirty times, Surat al-Mulk a certain number of times, and so on.

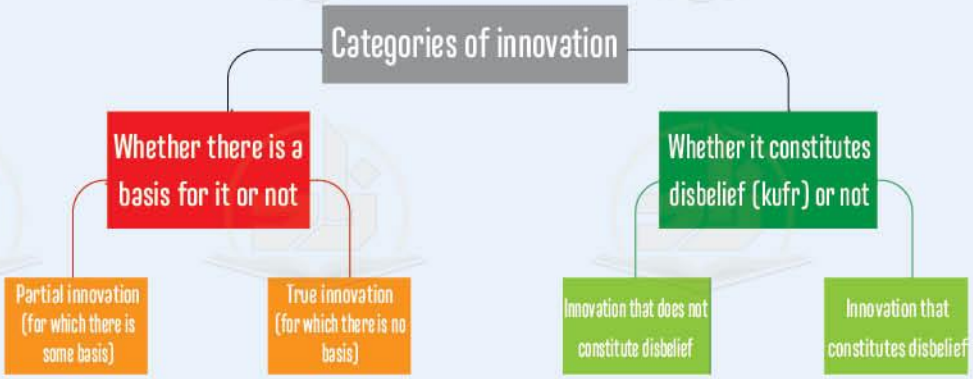
Some of them allocate a certain verse or verses for the treatment of certain sicknesses, with no evidence from the Quran or Sunnah. If they were to instruct the sick person to seek healing by reciting Quran in general, they would be doing a good thing and they would avoid innovation (bidah).



Doing acts of worship in a certain manner, such as gathering around a shaykh in a certain manner, which may be done in complete darkness, then reciting awraad and adhkar for which Allah has not sent down any authority.

Categories of innovation

Even though all innovation is prohibited in principle and constitutes misguidance, some innovations are more prohibited than others, and constitute greater misguidance. Hence the scholars divided innovations into different categories, on the basis of different criteria. We will look at two of those criteria here:



1. Categorizing innovation according to whether it constitutes disbelief (kufr) or not. There are two categories:

The first category: innovation that constitutes disbelief (kufr):

This refers to innovation that constitutes major shirk, such as circumambulating (tawaf) the graves of righteous men whilst offering supplication to them, asking of them or offering sacrifices to them.

The second category: innovation that does not constitute disbelief (kufr):

This refers to innovation that does not constitute major shirk, such as the innovation of celebrating the Prophet's birthday (Mawlid), or reciting duas and adhkar in unison.

2. Categorizing innovation according to whether there is a basis for the practice or not. There are two categories:

The first category: true innovation:

This refers to a practice which is an innovation in all respects, because there is no basis for it at all in Islamic teachings, and no evidence for it from the Quran or Sunnah or scholarly consensus. Hence it is called a true innovation, because it is introduced without precedent.

Examples of that include the following:

- The innovation of seeking to draw close to Allah عَزَّوَجَلَّ by means of monasticism. Allah عَزَّوَجَلَّ says: *{But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah}* [al-Hadeed 57:27]. What is meant is: but We prescribed that they should seek the good pleasure of Allah.
- Celibacy and never getting married, even though there are reasons for getting married and no impediment to doing so.
- Self-flagellation or punishing oneself in various ways as an act of worship, as the Shia do on the day of Ashura, piercing their bodies with iron skewers, slapping their cheeks and wailing for the killing of al-Husayn رَضِيَ اللَّهُ عَنْهُ. They perform these mourning rituals, claiming that this will bring them closer to Allah عَزَّوَجَلَّ!
- Circumambulating (tawaf) tombs and building domes over graves.
- Standing in places other than Arafah during Hajj.

The second category: partial innovation (for which there is some basis)

This refers to that for which there is some evidence in the religious texts, in one way or another, meaning that it comes under one of the basic principles of Islam. Hence it is called a partial innovation, because it is based on evidence in a loose sense.

Examples of that include the following:

- Salat ar-ragha'ib.
- Prayer on the night before the fifteenth of Shaban.
- Prayer on the night before Ashura.

There is no proof whatsoever for any of that in the Sunnah.

Why do we say that this is a partial innovation? That is because seeking to draw closer to Allah عَزَّوَجَلَّ by doing supererogatory acts of worship is proven in Islamic teachings. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Prayer is the best thing that is prescribed, so whoever is able to do a great deal of it, let him do a great deal of it.»** Narrated by at-Tabarani; classed as sahih by al-Albani.

In this regard they say: We are praying and we are not messing about. But on the other hand, it may be said to them: There is no proof in the Sunnah for these actions, so on that basis they are innovations.

» Al-qira'at as-samadiyyah, in which they recite *{Qul Huwa Allahu Ahad}* [i.e., Surat al-Ikhlas) one hundred thousand times, and they call it "the great manumission [from the Fire]." This is a partial innovation because reciting Surat al-Ikhlas is a dhikr that is prescribed, and there is evidence to indicate that it is encouraged (mustahabb), such as the hadith in which the Prophet ﷺ said: **«Whoever recites *{Qul Huwa Allahu Ahad}* [i.e., Surat al-Ikhlas] to the end of it ten times, Allah will build for him a palace in Paradise.»**

Narrated by Ahmad; classed as sahih by al-Albani.

But with regard to calling it manumission, and being obliged to do it that number of times, and ascribing other virtues to it is also regarded as innovation (bidah), because there is no evidence for that.

Most of the innovations in newly-introduced matters that are practised by the followers of tareeqahs and others are of this type.

General guidelines to protect oneself from falling into innovation:

- Examine the action in the light of the Book of Allah and the Sunnah of the Messenger of Allah ﷺ. If it is in accordance with them, then adopt it, but if it is contrary to them, then refrain from it, even if you think that it looks good, for it is from the Shaytan.
- Understand that following the Sunnah means doing what the Prophet ﷺ did and refraining from that from which the Prophet ﷺ refrained. Therefore following the Sunnah means doing certain things and refraining from certain things.
- Know that the best guidance is the guidance of Muhammad ﷺ and the practice of his Companions رضي الله عنهم after he was gone.
- Know that the basic principle regarding acts of worship is that they are not allowed, so you should not seek to draw closer to Allah except by means of what He has prescribed in His Book or the Sunnah of His Prophet ﷺ.
- Bearing in mind the danger posed by innovation and introduction of things into the religion, because introducing innovation implies that one is trying to make up for shortcomings in Islam and that one thinks of oneself as being superior to the Prophet ﷺ. The innovator is implicitly saying that he knows of religious teachings what the Prophet ﷺ did not, and that he is more aware of what is good and more keen to do it than the Prophet ﷺ. This is a very serious danger in which the Muslim finds himself when he introduces innovations into religion.
- One of the greatest means of protecting oneself against innovations and myths is seeking knowledge and understanding the religion of Allah عز وجل. When Allah wills good for a person, He grants him understanding of religion.

Holistic innovation

This refers to innovation of which the negative consequences lead to holistic damage to the fundamentals of religion.

Examples of that include:

- The innovation of rejecting all reports from the Prophet ﷺ and accepting the Quran only. The followers of this innovation are called al-Quraniyun.
- The innovation of not accepting ahaad reports from the Prophet ﷺ.

Activities

1. **Explain the danger posed by innovation, using other sources and giving examples of innovation from real life.**
2. **Briefly explain ways in which you can recognize an innovation, addressing that to one who is a follower of innovation.**
3. **Why does innovation pose a grave danger to faith?**
4. **What is the basic principle regarding acts of worship: are they prohibited or permitted? Give reasons for what you say and explain it.**
5. **What is the difference between a true innovation and a partial innovation? Which causes the greater danger to faith? What is meant by a holistic innovation? Give examples other than those that have been mentioned here.**

2

Deeming other Muslims to be disbelievers (takfeer) and guidelines thereon

Deeming other Muslims to be disbelievers (takfeer) and guidelines thereon

One of the issues that pose the greatest danger to the Muslims, and one of the most harmful and furthest removed from fearing Allah and remembering that He is always watching, and the most likely to incur His wrath and painful punishment is the bidah of deeming other Muslims to be disbelievers (takfeer), which was first introduced and promoted mainly by the Kharijites (Khawarij) who rebelled against Ali ibn Abi Talib رَضِيَ اللَّهُ عَنْهُ after the arbitration incident. Takfeer refers to deeming someone to be a kafir (disbeliever) after it has been proven with certainty that he is a Muslim.

The serious consequences of takfeer:

Deeming a Muslim to be a disbeliever is no trivial matter; rather it is a grievous offence and a dark path for the one who follows it. There is evidence in the religious texts to indicate how serious the matter is, including the following:

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Any man who says to his brother, 'O disbeliever (kafir)!' it is applicable to one of them.»** Agreed upon.

And he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No man accuses another man of evildoing, or accuses him of disbelief, but it will come back on him if the one whom he accused is not like that.»** Narrated by al-Bukhari.

And he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever curses a believer it is like killing him, and whoever accuses a believer of disbelief, it is like killing him.»** Agreed upon.

Ibn Abd al-Barr رَحِمَهُ اللَّهُ said: The Quran and Sunnah forbid accusing a Muslim of being an evildoer or disbeliever, in very clear texts in which there is no ambiguity.

The arbitration incident

After the Battle of Siffeen in 37 AH, which was a great calamity for the Muslims in which the blood of approximately fifty thousand troops from the armies of Iraq and Syria was shed, and neither side prevailed over the other, the two sides agreed to appoint arbitrators to negotiate an end to this fighting. Ali ibn Abi Talib رَضِيَ اللَّهُ عَنْهُ appointed **Abu Musa al-Ash'ari,** and Muawiyah appointed **Amr ibn al-As** رَضِيَ اللَّهُ عَنْهُمْ. They concluded that the status quo should be left as it was, and that they would meet again the following year after consulting the prominent Sahabah رَضِيَ اللَّهُ عَنْهُمْ.

As the caliph, **Ali** رَضِيَ اللَّهُ عَنْهُ remained in control of the Hijaz, Iraq, Yemen and Egypt.

Muawiyah kept what was under his control of Syria. Many of the senior Sahabah رَضِيَ اللَّهُ عَنْهُمْ kept out of this turmoil.

As for what is narrated in history books of false reports which depict the Sahabah رَضِيَ اللَّهُ عَنْهُمْ as seeking worldly glamour and positions of authority, and describe one of the arbitrators as simpleminded and the other as perfidious, they are all invalid and baseless reports. Abu Bakr ibn al-Arabi wrote his important book, al-Awasim min al-Qawasim, to refute these lies.

For Your Information

Ash-Shawkani رَحِمَهُ ٱللَّهُ said: You should know that it is not appropriate for a Muslim who believes in Allah and the Last Day to deem another Muslim to have gone beyond the bounds of Islam and become a disbeliever, unless he has proof that is clearer than the light of day.

Ibn Abi'l-Izz al-Hanafi رَحِمَهُ ٱللَّهُ said: It is one of the worst types of transgression to affirm regarding a particular individual that Allah will never forgive him and will cause him to abide forever in Hell, for this is the verdict on a disbeliever after he has died.

Guidelines on deeming someone to be a disbeliever (takfeer):

1. Deeming someone to be a disbeliever is a shar'i ruling that can only come from Allah عَزَّوَجَلَّ:

Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: Deeming someone to be a disbeliever and evildoer is a shar'i ruling, and these are rulings that cannot be based on personal opinion. The disbeliever is the one whom Allah and His Messenger deemed to be a disbeliever, and the evildoer is the one whom Allah and His Messenger deemed to be an evildoer, just as the believer and the Muslim are those whom Allah and His Messenger deemed to be a believer and a Muslim

2. The basic principle with regard to one who says Laa ilaaha illa Allah is that he is a Muslim, unless evidence is established to the contrary.

Anyone who is proven on the basis of certainty to be a Muslim cannot be deemed otherwise except on the basis of certainty.

3. All we have to go on is what appears to be the case, and what is in people's hearts is to be left to Allah عَزَّوَجَلَّ to judge:

According to the hadith of which the soundness is agreed upon, Usamah ibn Zayd رَضِيَ ٱللَّهُ عَنْهُمَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent us to al-Huraqah. We attacked them early in the morning and defeated them. An Ansari man and I caught up with one of them, and when we overcame him, he said: Laa ilaaha illa Allah (there is no god worthy of worship except Allah). The Ansari spared him, but I stabbed him with my spear and killed him. When we returned, news of that reached the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and he said to me: **«O Usamah, did you kill him after he said Laa ilaaha illa Allah?»** I said: He only said that to protect himself. And he kept repeating it, until I wished that I had not become Muslim before that day.

4. What is required is to verify the facts before deeming anyone to be a disbeliever:

Allah عَزَّوَجَلَّ says: *{O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful}* [al-Hujurat 49:6].

5. Islam forbids deeming a Muslim to be a disbeliever, and there are many texts concerning that.

Ash-Shawkani رَحِمَهُ ٱللَّهُ said: The evidence indicating that a Muslim is obliged to protect the honour of his fellow Muslim and not transgress against him points to the idea that one should not criticize his faith or religious commitment in any way. So how could you deem him to have gone beyond the bounds of Islam and become a disbeliever? This is a serious offence and transgression that is unparalleled.

6. No one can issue a verdict deeming another Muslim to be a disbeliever except one who has knowledge of the guidelines and conditions on doing so, and knows what could be an impediment to that.

The difference between describing an action as disbelief and deeming a particular individual to be a disbeliever:

You should understand that a deed in and of itself may constitute disbelief (kufr), such as associating someone else with Allah, giving up prayer altogether, turning to the occupant of a grave to seek benefit or ward off harm, and so on. It may be said in general terms that associating others with Allah constitutes disbelief, or that giving up prayer altogether constitutes disbelief, or that the one who says or does such and such is a disbeliever, or that regarding as permissible something that is well-known in the teachings of Islam to be prohibited constitutes disbelief, and so on.

But to reach the conclusion that a specific individual is a disbeliever is a different matter altogether. Someone may do something that is regarded as constituting disbelief, but he cannot be deemed to be a disbeliever, because there may be some impediment to doing so, such as ignorance, error, misinterpretation or being forced to do something. Therefore no specific individual can be deemed to be a disbeliever unless the conditions of doing so are met and the impediments to doing so are absent. This is the Islamic principle regarding this matter.

The serious consequences of deeming a specific individual to be a disbeliever:

Deeming a specific individual to be a disbeliever leads to several serious consequences, including the following:

- It is regarded as permissible to shed his blood after he had been protected. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«I have been commanded to fight the people until they say, Laa ilaaha illa Allah (there is no god worthy of worship except Allah). Whoever says Laa ilaaha illa Allah, his wealth and his life are protected from me except in cases dictated by Islamic law, and his reckoning will be with Allah.»** Agreed upon.
- He will no longer have the right to be the guardian of his children and family.
- His wife will become haram for him.
- He and his heirs will no longer be able to inherit from one another.
- Meat slaughtered by him will not be halal.
- No funeral prayer will be offered for him if he dies, he will not be buried in the Muslim graveyard, and no supplication for forgiveness and mercy can be offered for him.

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: Certain words may constitute disbelief, so it may be said that the one who utters them becomes a disbeliever in general terms, by saying: Whoever says such and such becomes a disbeliever. But a specific individual who says that cannot be deemed to be a disbeliever unless proof is established against him.

Conditions of deeming someone to be a disbeliever:

In order for a specific individual to be deemed a disbeliever, certain conditions must be met, which are as follows:

1. It must be proven that this word or action, or this refusal to do something, constitutes disbelief according to the evidence of the Quran and Sunnah.
2. It must be proven for sure that he did or said that, or did not do something that is obligatory.

The evidence for these two conditions is the verse in which Allah عَزَّوَجَلَّ says: *{Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know"}* [al-A'raf 7:33].

In as-Sahihayn, it is narrated from Abdullah ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Any man who says to his brother, 'O disbeliever (kafir)!' it is applicable to one of them. If he is as he said [then it is so], otherwise it will come back on him.»**

3. Proof should have reached him.

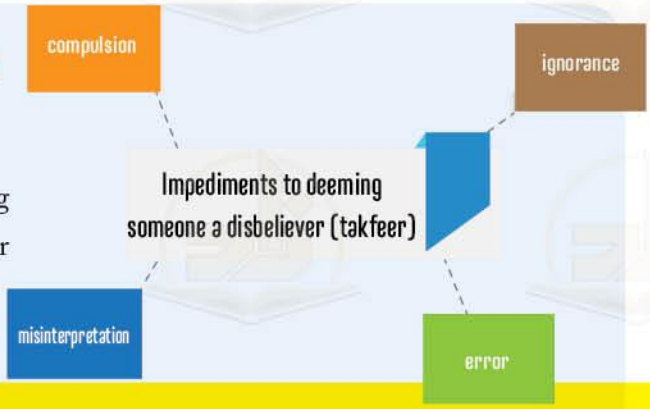
If no proof has reached that person [concerning what he is doing or saying], then he cannot be deemed to be a disbeliever, because Allah عَزَّوَجَلَّ says: *{And never would We punish until We sent a messenger}* [al-Isra 17:15].

In Sahih Muslim it is narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«By the One in Whose hand is the soul of Muhammad, no one of this nation, Jew or Christian, hears of me then dies without having believed in that with which I was sent but he will be one of the inhabitants of the Fire.»**

4. There should be no impediment to deeming him to be a disbeliever, namely ignorance, error, being forced or misinterpretation.

If these conditions are met and these impediments are absent, then it is permissible to deem a specific individual to be a disbeliever.

Impediments to deeming someone a disbeliever (takfeer)



There are some things that prevent deeming to be a disbeliever the one who says or does something that appears to constitute disbelief. They are:

Firstly: ignorance

The individual should be aware that this word or deed constitutes disbelief. Allah عَزَّوَجَلَّ says: *{And never would We punish until We sent a messenger}* [al-Isra 17:15].

In most cases, those who frequent and venerate graves and tombs do so because of ignorance, so they cannot be deemed to be disbelievers except after teaching them and establishing proof against them.

Secondly: error

This refers to aiming or intending to do something, then doing something other than what one intended to do.

Allah عَزَّوَجَلَّ says: *{Our Lord, do not impose blame upon us if we have forgotten or erred}* [al-Baqarah 2:286].

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah has pardoned my ummah for errors, forgetfulness and what they are forced to do.»** Narrated by Ibn Majah; classed as sahih by al-Albani.

In as-Sahihayn there is a hadith which speaks of the man who lost his she-camel, which was carrying his food and drink, then suddenly he found it standing beside him, so he took hold of its reins then said: O Allah, You are my slave and I am your lord! The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«He made this mistake because of his intense joy.»** And the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not deem him to be a disbeliever, even though he said words that constitute disbelief.

Thirdly: misinterpretation

This refers to misquoting shar'i evidence to justify something, due to lack of understanding, or quoting something of which he does not understand the meaning correctly. Generally speaking, misinterpretation is a kind of mistake or error. Allah عَزَّوَجَلَّ says: *{And there is no blame upon you for that in which you have erred but [only for] what your hearts intended.}* [al-Ahzab 33:5].

Fourthly: compulsion

This refers to forcing a person to do something that he does not like and would not choose to do himself.

Allah عَزَّوَجَلَّ says: *{Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their hearts to disbelief, upon them is wrath from Allah, and for them is a great punishment}* [an-Nahl 16:106].

According to the famous story of Ammar ibn Yasir رَضِيَ ٱللَّهُ عَنْهُ, the polytheists captured him and would not let him go until he reviled the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. When he came to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he said: **«How do you feel in your heart?»** He said: At peace with faith. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If they do that again, then do the same again.»** Narrated and classed as sahih by al-Hakim.

Abu Bakr al-Jassas رَحِمَهُ ٱللَّهُ said: This is a principle permitting one to speak words of disbelief when one is forced to do so.

The Kharijites (Khawarij) and takfeer:

Most of those who deem people to be disbelievers are the Kharijites (Khawarij). What they are most well-known for is the following:

- Deeming Muslims to be disbelievers for committing major sins or sins that are less than disbelief (kufr) and shirk; believing that the ones who commit these sins will abide forever in Hell like the disbelievers and polytheists.

  Shaykh al-Islam رَحِمَهُ ٱللَّهُ said: The Kharijites (Khawarij) were the first to deem Muslims to be disbelievers, and brand them as disbelievers for committing sins. They deem those who oppose their bidah to be disbelievers and regard their blood and wealth as permissible.

- Deeming someone a disbeliever for something that is not a sin in the first place, such as sitting with disbelievers, for example, even though the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sat with the disbelievers, debated with them, listened to them and negotiated with them, as he did at the treaty of al-Hudaybiyyah and so on.

  The early Kharijites (Khawarij) criticized Ali ibn Abi Talib رَضِيَ ٱللَّهُ عَنْهُ for writing to Muawiyah رَضِيَ ٱللَّهُ عَنْهُ, whom they deemed a disbeliever, so they regarded merely writing to him as a serious offence.

  Ali رَضِيَ ٱللَّهُ عَنْهُ said: They criticized Ali for writing to Muawiyah, but Suhayl ibn Amr came to us – when he was still a disbeliever – when we were with the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in al-Hudaybiyyah, when he made a treaty with his people Quraysh... Narrated by Ahmad, and by al-Hakim, who classed it as sahih.

- Deeming Muslims to be disbelievers without verifying that the conditions of doing so are met and that the impediments to doing so are absent. So they do not regard ignorance, error or misinterpretation as excuses or impediments, and they do not accept the shortcomings of some people that they are not able to overcome, and thus come under the same ruling as one who is forced.
- They regard as a disbeliever anyone who disagrees with their deeming someone else to be a disbeliever. If they deem one person to be a disbeliever, they also regard as disbelievers everyone who disagrees with them or is hesitant about deeming that person to be a disbeliever.

They based that on the principle that "whoever does not regard the disbeliever as a disbeliever is himself a disbeliever." This is a valid principle, but it has to do with those whom the ummah is unanimously agreed are disbelievers, such as the Jews and Christians, and the polytheists and idol worshippers, like the Buddhists, Hindus and so on.

As a result of the Kharijites (Khawarij) deeming those who disagreed with them to be disbelievers, they regarded it as permissible to shed their blood. This is the characteristic that distinguishes them from others: unjustifiably deeming someone as a disbeliever, then unjustifiably regarding it as permissible to shed the blood of those who disagree with them.

The Prophet ﷺ said concerning them: **«They will kill the Muslims and leave the idol worshippers alone.»** Agreed upon.

Activities

1. **One of the greatest problems that the ummah has faced is takfeer. Write briefly about the danger it poses, and its causes. Use other sources.**
2. **"Anyone who is proven on the basis of certainty to be a Muslim cannot be deemed otherwise except on the basis of certainty." Explain this phrase, and what we learn from this great principle.**
3. **Write briefly about the impediments to deeming someone a disbeliever, giving an example of each impediment.**
4. **Mention the guideline on deeming a specific individual to be a disbeliever, and the consequences that result from that.**
5. **Write an essay on the connection between the Kharijites (Khawarij) and takfeer.**

3

The portents of the Hour

The portents of the Hour

Definition:

In linguistic terms, the word ashraat (translated here as portents) is the plural of shart, which means sign.

The word sa'ah (translated here as Hour) refers to any part of the day or night. Here it refers to the resurrection; that is, the time when all creatures will swoon.

The portents of the Hour are the signs of the resurrection which will precede it and signal its approach.

It is obligatory to believe in these portents of which the Prophet ﷺ spoke and informed us, because this information comes from the truthful one who does not speak on the basis of his whims and desires. Believing in them is part of believing in the Last Day.

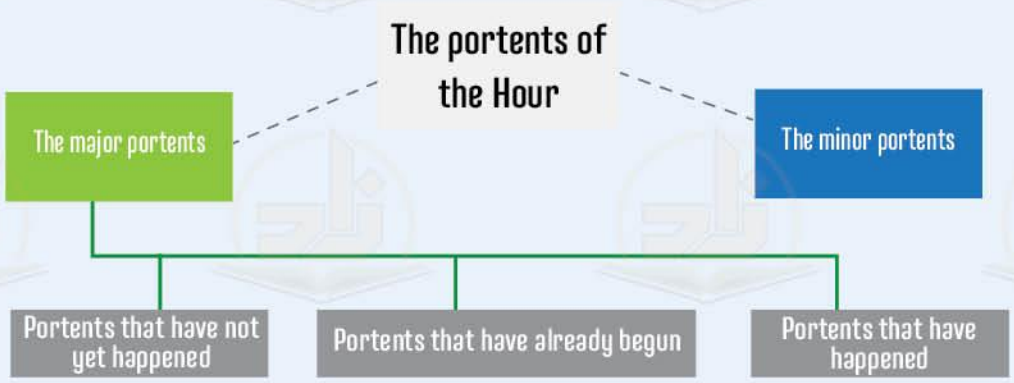
Note:

Some people think that the fact that something is one of the portents of the Hour means that it is not allowed and is prohibited, but that is not the case.

An-Nawawi رحمه الله said: Not everything that the Prophet ﷺ said is a sign of the Hour is prohibited or blameworthy. The shepherds competing in the building of lofty structures, widespread wealth, and fifty women having one guardian are undoubtedly not haram per se; rather they are signs, and a sign is not necessarily something bad. A sign may be good or bad, permissible or prohibited, obligatory or otherwise. And Allah knows best.

Categories of the portents of the Hour:

The portents of the Hour are divided into the minor portents and the major portents.



For Your Information

The first category: minor portents of the Hour, of which there are three types:

1. Portents that have already happened, which include the following:

The sending of the Prophet ﷺ

It was narrated that Sahl ibn Sa'd رضي الله عنه said: The Messenger of Allah ﷺ said: **«I and the Hour have been sent like these two»** – and he held up his forefinger and middle finger together. Agreed upon.

The splitting of the moon

Allah عز وجل says: *{The Hour has come near, and the moon has split [in two] and if they see a miracle, they turn away and say, "Passing magic"}* [al-Qamar 54:1-2].

The death of the Prophet ﷺ

It was narrated that Awf ibn Malik رضي الله عنه said: The Prophet ﷺ said: **«Count six things ahead of the Hour: my death, then the conquest of Bayt al-Maqdis (Jerusalem)...»** Narrated by al-Bukhari.

The conquest of Bayt al-Maqdis (Jerusalem)

This occurred in 16 AH, during the caliphate of Umar ibn al-Khattab رضي الله عنه.

The minor portents: These are the things that will occur a long time before the onset of the Hour, and they are mostly the regular type of events, such as the taking away of knowledge, the spread of ignorance, competition in building lofty structures, and so on. Some of them may appear at the same time as the major portents, or after them.

The major portents, on the other hand, are momentous events that will appear close to the onset of the Hour. They will be extraordinary events, such as the appearance of the Dajjal, the descent of Isa عليه السلام, the emergence of Ya'juj and Ma'juj, and the rising of the sun from its place of setting.

The appearance of tribulations (fitan) and much killing

It was narrated that Abu Hurayrah رضي الله عنه said: The Prophet ﷺ said: **«The Hour will not begin until knowledge is taken away, earthquakes increase, time passes quickly, tribulations appear, and there is a lot of harj, which is killing, and until there will be a lot of wealth among you and it will become abundant.»** Agreed upon.

Tribulations appeared and continued since the end of the era of the Sahabah رضي الله عنهم.

Following the ways of previous nations, imitating them and resembling them

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The Hour will not begin until my ummah follows in the footsteps of those who came before it, handspan by handspan, cubit by cubit.»** It was asked: O Messenger of Allah, like the Persians and Romans? He said, **«Who else could the people be?»** Narrated by al-Bukhari

Riba (usury) becoming widespread

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Ahead of the Hour, dealing with riba will become prevalent.»** Narrated by at-Tabarani; classed as sahih by al-Albani.

Greetings will be limited to those whom one knows

It was narrated that Abdullah ibn Mas'ud رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Ahead of the Hour, people will only greet those whom they know...»** Narrated by Ahmad; classed as sahih by al-Arna'ut.

Appearance of women who are clothed yet naked

It was narrated that Abdullah ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«At the end of my ummah there will be women who are clothed yet naked, with something like the humps of camels on their heads; curse them for they are cursed.»** Narrated by at-Tabarani. Al-Albani said: Its isnad is hasan.

An-Nawawi said: This hadith is one of the miracles of Prophethood, because it came to pass as the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ foretold.

2. Portents that have begun to emerge but are not yet widespread. They include the following:

Wishing for death because of the severity of the calamity:

It was narrated from Abu Hurayrah, that the Prophet ﷺ said: **«The Hour will not begin until a man passes by another man's grave and says: 'Would that I were in his place.'»** Agreed upon.

Emergence of charlatans claiming to be prophets:

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«The Hour will not begin until there appear lying charlatans, nearly thirty of them, each of them claiming to be a messenger of Allah.»** Agreed upon.

Al-Hafiz Ibn Hajar رحمه الله said: This hadith is not referring to all of those who claim to be prophets, because they are numerous. Rather what it refers to is those who claim to be prophets and gain prominence, and manage to mislead people.

Faithlessness and neglect of trusts:

It was narrated that Abu Hurayrah رضي الله عنه said: The Prophet ﷺ said: **«When trusts are neglected, then expect the Hour.»** He said: How will they be neglected? He said: **«When positions of authority are given to those who are not qualified for them, then expect the Hour.»** Narrated by al-Bukhari.

The taking away of knowledge and the spread of ignorance:

It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ said: **«One of the portents of the Hour is that knowledge will be taken away and ignorance will become widespread…»** Agreed upon.

The land of the Arabs will go back to being meadows and rivers:

It was narrated from Abu Hurayrah that the Messenger of Allah ﷺ said: **«The Hour will not begin until the land of the Arabs goes back to being meadows and rivers.»**

Narrated by Muslim.

3. Portents that have not yet happened. They include the following:

Numerous earthquakes:

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ said: **«The Hour will not begin until there are many earthquakes.»** Narrated by al-Bukhari.

Al-Hafiz Ibn Hajar رَحِمَهُ اللَّهُ said: It seems that what is meant by many is that they will become widespread and persistent.

The righteous will disappear and the worst of people will be left:

It was narrated that Abdullah ibn Amr said: The Messenger of Allah ﷺ said: **«The Hour will not begin until Allah takes away the best of the people of Earth – namely the good and religiously committed people – and will leave behind the dregs – who are the lowest people in whom there is nothing good; they will not recognize any good or denounce any evil.»** Narrated by Ahmad with a sahih isnad.

True dreams of the believer:

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said: **«When the Hour is nigh, hardly any dream of a Muslim will be false, and the one among you whose dreams are most truthful will be the one whose speech is most truthful.»** Agreed upon.

The Euphrates will recede and expose a mountain of gold:

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ said: **«Soon the Euphrates will recede and uncover a treasure of gold** – according to another report: a mountain of gold. **Whoever among you is present at that time, let him not take anything from it.»** Narrated by al-Bukhari.

According to a report narrated by Muslim: **«The people will fight over it, and out of every hundred, ninety-nine will be killed, and each man among them will say: Perhaps I will be the one who will survive.»**

The second category: the major portents of the Hour:

The emergence of the Mahdi:

Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«This world will not come to an end until the Arabs are ruled by a man from my family whose name will be the same as mine.»** Narrated by Abu Dawud; classed as sahih because of corroborating evidence by al-Arna'ut.

Ibn Hajar al-Haytami said: What one must believe in is what is indicated by the sahih hadiths, which is that the awaited Mahdi will come, during whose time the Dajjal and Isa will appear, and Isa عَلَيْهِ السَّلَامُ will pray behind him.

Description of the Mahdi:

The sahih hadiths describe some of the characteristics and feats of the Mahdi, including the following:
He will be one of the Ahl al-Bayt of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a descendant of Fatima رَضِيَ اللَّهُ عَنْهَا. His name will be the same as the Prophet's, Muhammad ibn Abdillah. He will have a receding hairline and a long nose, and Allah will prepare him for his mission in a single night. He will fill the earth with justice after it had been filled with injustice. He will lead Isa ibn Maryam عَلَيْهِ السَّلَامُ in prayer, and he will scoop up wealth with both hands, without counting it [because wealth will be so abundant].

The smoke:

Allah عَزَّ وَجَلَّ says: *{Then watch for the Day when the sky will bring a visible smoke, covering the people; this is a painful torment. [They will say], "Our Lord, remove from us the torment; indeed, we are believers"}* [ad-Dukhan 44:10-12].

The scholars have said that what is meant by 'the smoke' is a smoke which will cause breathing difficulties for the disbelievers, but it will affect the believers like a cold. It has not come yet; rather it will come close to the onset of the Hour.

The Dajjal:

It was narrated that Imran ibn Husayn رَضِيَ اللَّهُ عَنْهُ said: I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say: **«Between the creation of Adam until the onset of the Hour, there is nothing more momentous than the Dajjal.»** Narrated by Muslim.

For Your Information

The Dajjal will emerge at a time when the people's faith is weak and those who are religiously committed will be few. He will emerge from the east, from Khurasan, and seventy thousand of the Jews of Isfahan will follow him. He will travel throughout the earth, and will not leave any land but he will enter it, except for Makkah and Madinah. He will not be able to enter them, because the angels guard them. He will remain on earth for forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like ordinary days.

The Prophet ﷺ has told us strange and amazing things about the Dajjal, which indicate how great the turmoil he will cause will be. Among other things, Allah عَزَّوَجَلَّ will give him some types of extraordinary feats. It was narrated that he will have with him a paradise and a fire, but his paradise will be fire and his fire will be a paradise. It was narrated that he will command the sky to bring forth rain, and it will bring forth rain, and he will command the earth to bring forth vegetation, and it will bring forth vegetation, and the treasures of the earth will follow him. He will travel through the land with great speed, like a cloud driven by the wind, until the people will flee from the Dajjal to the mountains. Then the angels will turn the face of the Dajjal towards Syria, and he will come to the mountain of Aelia, where he will besiege a group of Muslims. Then the Messiah Isa ibn Maryam عَلَيْهِمَا السَّلَامُ will descend and kill the Dajjal.

The Dajjal is a man, one of the sons of Adam, with many characteristics that were mentioned in the hadiths so that the people will be aware of them, and so as to warn them against his evil. These characteristics include the following: He will be a young man with a reddish complexion and short in stature. When he walks, his legs will be far apart. He will have a high forehead – which refers to a receding hairline – and a broad chest. His right eye will be flat, neither prominent nor sunken; it will resemble a floating grape. His left eye will have a flap of thick skin over it. Written between his eyes will be the word kafir (disbeliever), which every believer will read, whether he is literate or illiterate. Another of his characteristics is that he will be infertile, and have no children.

The descent of Isa عَلَيْهِ السَّلَامُ:

Allah عَزَّوَجَلَّ says: *{And when the son of Mary was presented as an example, immediately your people laughed aloud, and they said, "Are your gods better, or is he?" They did not present the comparison except for [mere] argument. But, [in fact], they are a people prone to dispute. Jesus was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel. And if We willed, We could have made [instead] of you angels succeeding [one another] on the earth. And indeed, Jesus will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow me. This is a straight path}* [az-Zukhruf 43:57-61].

As-Safareeni said: The descent of the Messiah Isa ibn Maryam عَلَيْهِمَا السَّلَامُ is proven by the texts of the Quran and Sunnah, and the consensus of the ummah; none of the scholars of Islam differed concerning that. Rather that was denied by the philosophers and heretics whose differing views carry no weight. There is consensus that he will descend and rule in accordance with the Muhammadan Sharia.

Ibn Katheer said: What is referred to here is his descending before the Day of Resurrection. This meaning is supported by the variant reading *{wa innahu la alam li's-sa'ah}* i.e., a sign and indication that the Hour is about to begin.

It was narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«By the One in Whose Hand is my soul, soon the son of Maryam will descend among you as a just ruler. He will break the cross, kill the pigs and abolish the jizyah ...»** Agreed upon.

Emergence of Ya'juj and Ma'juj:

Allah عَزَّ وَجَلَّ says: *{Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend}* [al-Anbiya 21:96].

It was narrated from Umm Habibah bint Abi Sufyan, from Zaynab bint Jahsh رَضِيَ ٱللَّهُ عَنْهُنَّ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ entered her house in a state of alarm, saying: **«Laa ilaaha illa Allah! Woe to the Arabs from an evil that has approached! Today a hole has opened in the dam of Ya'juj and Ma'juj like this»** – and he made a circle with his thumb and the finger next to it. Agreed upon.

Ya'juj and Ma'juj will emerge and spread mischief on earth, then Allah will inspire Isa to withdraw with the believers to at-Tur (Mount Sinai). The believers will face great hardship, but Allah will destroy Ya'juj and Ma'juj in response to the supplication of Isa and the believers who are with him, whereupon Allah will send upon them the naghaf, which is a worm that is usually found in the noses of camels and sheep; it will infest their necks and they will die.

Three landslides:

It was narrated that Umm Salamah رَضِيَ ٱللَّهُ عَنْهَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«After I am gone, there will be a landslide in the east, a landslide in the west, and a landslide in Arabia.»** It was said: Will they be swallowed up by the earth when there are righteous people among them? He said: **«Yes, if its people commit a great deal of evil.»** Narrated by at-Tabarani.

Al-Hafiz Ibn Hajar said: There were landslides in many regions, but it may be that what is meant by the three landslides is that these three landslides will be far greater than the landslides that have occurred previously, such as being greater than them in extent and severity.

The emergence of the Beast:

Allah عَزَّ وَجَلَّ says: *{When the time for the fulfilment of the warning comes, We will bring forth to them out of the earth a Beast that will tell them that humankind did not believe in Our signs}* [an-Naml 27:82].

What we must believe is that Allah عَزَّوَجَلَّ will bring forth to the people at the end of time a Beast from the earth which will speak to them, and its speaking to them will be a sign to indicate that they are deserving of that warning, because of their disbelief in the signs of Allah. When the Beast emerges, the people will understand and will realize that this extraordinary event is a harbinger of the onset of the Hour.

The rising of the sun from its place of setting:

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The Hour will not begin until the sun rises from its place of setting. When it rises and the people see it, they will all believe, but that will be when** *{no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good}* [al-An'am 6:158]**.»** Agreed upon.

The emergence of the fire that will gather the people:

The emergence of this fire is the last of the major signs of the Hour. After that, nothing will remain except the blowing of the Trumpet at the onset of the Hour.

Outcomes of believing in the portents of the Hour

1. Fulfilling one of the pillars of faith, which is belief in the Last Day, as the portents of the Hour are the precursors to that Day. It is also part of belief in the unseen.
2. When these things come to pass as foretold in the hadiths, that will strengthen and increase a person's faith.
3. This fulfils the innate desire of human beings to find out about what is hidden from them and what they are not aware of, and to find out about what will happen in the future.

4. The foretelling of future events, which then unfold as they were foretold, is one of the most important proofs of prophethood.

5. We can learn the correct way, as the Messenger of Allah ﷺ has taught us, to respond to some of these future events, which may cause confusion to people.

6. It opens the door to hope and optimism of a good end for people of faith.

7. It encourages us to obey Allah عَزَّوَجَلَّ and heed His prohibitions, and to prepare for the Day of Reckoning.

Activities

1. **The mufassireen differed concerning the meaning of the verse** *{Then watch for the Day when the sky will bring a visible smoke}* [ad-Dukhan 44:10]**. Write briefly about that, explaining which view is most likely to be correct.**

2. **There are some modern writings which go to great length in an attempt to prove that some contemporary events are the fulfilment of some of the portents of the Hour. List some of these writings, explaining some of the guidelines that one should adhere to when discussing the tribulations and portents of the Hour.**

3. **Write briefly about the major battles that will precede the Hour, supporting what you write with sound evidence, using other sources.**

4. **Explain the outcomes and benefits of believing in the portents of the Hour, focusing on the importance of doing righteous deeds when tribulations become widespread and the portents of the Hour begin to appear.**

4

The Sahabah and Ahl al-Bayt

رَضِيَ ٱللَّهُ عَنْهُمْ

The Sahabah and Ahl al-Bayt رضي الله عنهم

Definition:

In linguistic terms, the word Sahabi is derived from suhbah (companionship). Sahib refers to one you mix with.

With regard to Islamic terminology, Ibn Hajar said: The soundest view I have come across is that the Sahabi is one who met the Prophet ﷺ, believed in him and died as a Muslim.

That includes everyone who met the Prophet ﷺ, whether the time he spent with him was long or short, and whether he narrated from him or not, and whether he went on campaign with him or not.

In linguistic terms, regarding the phrase Ahl al-Bayt or Aal al-Bayt, it was said that the word Aal comes from the verb aala, which means to return; or that it comes from the word ahl (family), and a man's aal are his ahl, that is: the members of his household and his relatives.

In Islamic terminology, Ahl al-Bayt are those members of the Prophet's family for whom zakat was forbidden, namely the aal (family) of Ali, the aal of Aqeel, the aal of Ja'far and the aal of Abbas رضي الله عنهم.

The virtue and good character of the Sahabah رضي الله عنهم:

The Companions of the Prophet ﷺ are the best of generations and the best of humanity after the prophets and messengers. Quran was revealed praising them and speaking of their good character, and there are mutawatir hadiths which speak of their virtues. Among the texts which speak of their virtue and good character are the following:

Allah عز وجل says: *{Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward}* [al-Fath 48:29].

{Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]} [al-Hadeed 57:10].

And there are many similar verses.

It was narrated from Abu Burdah from his father رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The stars are a security for the sky, and when the stars disappear, then there will come to the sky what it was warned of. I am a security for my Companions, and when I am gone, there will come to my Companions what they were warned about. My Companions are a security for my ummah, and when my Companions are gone, there will come to my ummah what they were warned about.»** Narrated by Muslim.

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The best of my ummah are the generation among whom I was sent, then those who come after them.»** Narrated by Muslim.

It was narrated that Abu Saeed al-Khudri رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not revile my Companions, for if one of you were to spend the like of Uhud in gold, it would not be equivalent to the mudd of one of them, or even half of it.»** Narrated by al-Bukhari. Muslim narrated a similar report from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ.

It was narrated from Jabir رَضِيَ اللَّهُ عَنْهُ, from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that he said: **«No one of those who swore allegiance under the tree will enter Hell.»** Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ vary in status. The best of the Sahabah are Abu Bakr, then Umar, then Uthman; then Ali, then the remaining six of the ten who were given the glad tidings of Paradise; then those who were present at Badr; then those who were present at Uhud; then those who swore allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at al-Hudaybiyyah (Bay'at ar-Ridwan).

Imam Ahmad said: The best of the Sahabah are those who swore allegiance in Bay'at ar-Ridwan, and the best of them are those who were present at Badr; and the first and foremost to believe, the Muhajirun and Ansar, and the forty prominent ones among them, ahl ad-dar; and the best of them are the ten concerning whom the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testified that they would be admitted to Paradise and that he was pleased with them, and the most prominent of them are the members of the consultative committee (shura) whom Umar ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ appointed [to choose the next caliph] for the Muslims; and the best of them are the Rightly Guided Caliphs.

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: Indeed Allah looked into people's hearts, and He found the heart of Muhammad ﷺ to be the best of people's hearts, so He chose him for Himself, then He sent him with His message. Then he looked into people's hearts after the heart of Muhammad, and he found the hearts of his Companions to be the best of people's hearts, so he made them advisors and helpers of His Prophet, fighting in support of His religion. So whatever the Muslims regard as good is good in the sight of Allah, and whatever they regard as bad is bad in the sight of Allah.

The Sahabah رضي الله عنهم are regarded as people of good character because Allah praised them and His Messenger praised them. The way they lived their lives is a testimony to their virtue and good character, رضي الله عنهم.

An-Nawawi رحمه الله said: No good deed could ever match the virtue of accompanying the Prophet ﷺ even for a moment, and that status cannot be attained by doing anything else, because virtues cannot be compared. That is the bounty of Allah which He bestows upon whomever He wills.

Ibn as-Salah رحمه الله said: The ummah is unanimously agreed that all the Sahabah were of good character, and the view of anyone who disagrees with that view carries no weight.

Shaykh Taqiy ad-Deen رحمه الله said: The view of the early generations of this ummah and of the majority of the later generations is that the Sahabah رضي الله عنهم were all of good character, because Allah عز وجل praised them.

The Muslim's attitude regarding the disputes that arose among the Sahabah رضي الله عنهم:

Despite their high status, the Sahabah رضي الله عنهم were still human and they were not infallible. After the murder of Umar ibn al-Khattab رضي الله عنه, some disputes arose among them, and grew more intense after the murder of Uthman رضي الله عنه, which led to the turmoil and fighting that took place at the Battle of Siffeen and the Battle of the Camel. The scholars have confirmed that the Muslim's attitude regarding the disputes that arose among them رضي الله عنهم during that period is subject to the following guidelines:

1 Keeping quiet about the disputes that arose among them رضي الله عنهم:

You should not discuss what occurred among them of conflict and battles by way of trying to find out in detail what took place and to spread and broadcast those stories. The Prophet ﷺ said: **«When my Companions are mentioned, keep quiet; when the stars are mentioned, keep quiet; and when the divine decree and predestination are mentioned, keep quiet.»** Narrated by at-Tabarani; classed as sahih by al-Albani.

Umar ibn Abd al-Aziz رحمه الله was asked about the fighting that took place among the Sahabah رضي الله عنهم, and he said: That is blood that Allah protected my hand from shedding, so why should I not protect my tongue from talking about it? The likeness of the Companions of the Messenger of Allah ﷺ is that of eyes, and the remedy for eyes is not to touch them.

2 Thinking positively of them:

You should guard your pen and tongue from mentioning anything that is not befitting to them, for they are the most deserving of people that one should find a good interpretation for their words and deeds, and think of them in the highest terms.

It was said to Imam Ahmad: What do you say about what took place between Ali and Muawiyah رَضِيَ اللَّهُ عَنْهُمَا? He said: I do not say anything but good about them.

Al-Qurtubi رَحِمَهُ اللَّهُ said: It is not permissible to attribute to any of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ a definite mistake, because all their actions were based on what they thought best, and they intended them for the sake of Allah عَزَّ وَجَلَّ. They are all leaders and examples for us to follow, and we are required to refrain from discussing the dispute that arose among them; we should not refer to them except in the best of terms, out of respect for their being Companions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and because the Prophet forbade criticizing them. Moreover, Allah forgave them and told us that He is pleased with them.

3 Excusing them, and seeking the best explanation for what some of them are proven to have done:

Yahya ibn Abi Bakr al-Aamiri رَحِمَهُ اللَّهُ said: Every person of dignity and religious commitment should overlook what happened among the Sahabah of conflict, excuse those of them who committed errors and find the best explanation for what they did.... The way of the people of knowledge is to find excuses for errors, and the way of the hypocrites is to pick on those errors. If what is required according to religious teachings is to conceal the faults of ordinary Muslims, then how about the Companions of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?

4 Offering supplication and praying for forgiveness for them:

Allah عَزَّ وَجَلَّ says: *{And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful"}* [al-Hashr 59:10].

Abu Abdillah ibn Battah رَحِمَهُ اللَّهُ said: We should refrain from discussing the dispute that arose among the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, for we know that they joined him in his campaigns, and they attained virtue before other people. Allah has forgiven them and commanded you to pray for forgiveness for them, and to draw close to Him by loving them. He enjoined that on the lips of His Prophet, when He knew what would happen of their fighting one another; they were given precedence over others because deliberate mistakes and errors were not possible in their case, and everything that happened among them of conflict is forgivable.

5 What they did was based on what they thought was right according to the teachings of Islam, and was not done in pursuit of worldly gain or seeking a position of authority:

An-Nawawi رَحِمَهُ ٱللَّهُ said: The view of Ahl as-Sunnah is that we should think positively of them and refrain from discussing the disputes that arose among them. We should find a positive interpretation for their fighting, and believe that they acted on the basis of what they thought was correct, basing their views and actions on their understanding of the religious texts. Their aim was never to commit sin or acquire some worldly gain; rather each party believed that it was in the right and that the opposing group was sinning, therefore they believed that they should fight them and bring them back to the path of truth. Some of them were correct and some of them were wrong, but are to be excused for their error, because they based their actions on what they thought was correct, and if the one who bases his action on what he thinks is correct gets it wrong, there is no sin on him.

6 Seeking out sound reports about them, and avoiding false and fabricated reports:

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said, explaining what Ahl as-Sunnah believe: They refrain from discussing the disputes that arose among the Sahabah and they say: As for these reports that speak of their misconduct, some of them are lies and some of them have been tampered with, with things being added and subtracted, or altered in other ways. As for the sound reports that speak of their misdeeds, they are to be excused for them, for they either based their actions on what they thought was correct and got it right, or they based their actions on what they thought was correct and got it wrong.

7 Affirming their great virtues and achievements, and noting that the mistakes they made are forgivable in comparison to their achievements:

They had great achievements to their credit, and had done good deeds that would expiate whatever mistakes they made; they had engaged in jihad that would erase their errors and had engaged in worship that would eliminate all sins.

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: It is well established in the Quran and Sunnah, and mutawatir reports, that the Sahabah were people of good character and great virtue, and that cannot be countered by reports of which some of the isnads are interrupted, and reports that are misinterpreted, and reports that cannot undermine what is known about them with certainty. That which is certain cannot be dispelled by that which is dubious, and we are certain of what is proven by the Quran and Sunnah and the consensus of those who came before us, and of what confirms that of mutawatir reports and rational evidence: the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ are the best of humankind after the prophets, and no dubious reports can contradict that, so how about when we know that these reports are false?

8 Loving them all and praying that Allah be pleased with them all:

Abu Uthman as-Sabuni said, discussing the creed of the early generations: They believed that the Muslims should refrain from discussing the disputes that arose among the Companions of the Messenger of Allah ﷺ and that they should guard their tongues against mentioning anything that implies criticism of them or ascribing shortcomings to them. They believed that the Muslims should pray for mercy for all of them and love all of them.

Prohibition on reviling the Sahabah رضي الله عنهم:

The scholars are unanimously agreed that it is prohibited to revile or impugn the Sahabah, the reason being that the corroborating texts of the Quran and Sunnah praise them and speak highly of them, and prohibit impugning them. Those texts include the following:

- Allah عز وجل says: *{As for the first and foremost to believe, the Muhaajiroon and Ansar, and those who follow them in doing righteous deeds - Allah is pleased with them and they are pleased with Him}* [at-Tawbah 9:100].

Ibn Katheer رحمه الله said: Almighty Allah tells us that He is pleased with the first and foremost to believe, the Muhajirun and Ansar, and those who follow them in doing righteous deeds, so woe to those who hate them or revile them, or who hate or revile some of them!

- Allah عز وجل says: *{Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward}* [al-Fath 48:29].

Views of the early generations رحمهم الله regarding the grievous sin of reviling the Sahabah رضي الله عنهم:

Abu Zur'ah ar-Razi رحمه الله said: If you see a man criticizing any of the Companions of the Messenger of Allah ﷺ, then know that he is a heretic.

Imam Malik رحمه الله said: The one who reviles the Companions of the Messenger of Allah ﷺ has no share of Islam.

Imam Ahmad رحمه الله said: If you see a man speaking ill of any of the Companions of the Messenger of Allah ﷺ, then question whether he is really a Muslim.

Imam Malik رَحِمَهُ ٱللَّهُ said: Whoever wakes up in the morning and finds any rancour in his heart against any of the Companions of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, this verse is applicable to him.

- The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not revile my Companions, for if one of you were to spend the like of Uhud in gold, it would not be equivalent to the mudd of one of them, or even half of it.»** Agreed upon.

- It was narrated that al-Bara رَضِيَ ٱللَّهُ عَنْهُ said: I heard the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ say: **«No one loves the Ansar except a believer and no one hates them except a hypocrite. Whoever loves them, Allah will love him, and whoever hates them, Allah will hate him.»** Agreed upon.

Undoubtedly reviling them, criticizing them and insulting them is contrary to what the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ enjoined of loving them and showing respect to them.

Consequences of reviling the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ:

Shaykh Ibn Uthaymeen رَحِمَهُ ٱللَّهُ said: Criticism of the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ is not criticism of the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ only; rather it is criticism of the Sahabah, of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, of Islam and of Allah Himself عَزَّ وَجَلَّ.

- As for it being criticism of the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ, that is clear.
- As for it being criticism of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, that is because this would mean that his Companions, confidantes and successors in leading his ummah (the caliphs) are among the worst of people.

  It is also criticizing the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in another way, which is that it is accusing him of lying in what he said about the virtues of his Companions.
- As for it being criticism of Islam, that is because the intermediaries who transmitted the teachings of Islam from the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to us are the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ. So if they are not of good character, then there could no longer be any trust in what they transmitted of the teachings of Islam.
- As for it being criticism of Allah عَزَّ وَجَلَّ, that is because it would mean that He sent His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ among the worst of people, and that He chose them to be his Companions and the conveyors of His religion to his ummah.

  So think about the evil consequences of reviling and criticizing the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ.

The Muslim's duty towards the Sahabah رضي الله عنهم:

- √ Believing that they are the best of humankind after the Prophet صلى الله عليه وسلم.
- √ Affirming what is proven of their virtue, whether it is mentioned in general terms or in detail.
- √ Keeping quiet about what happened among them of disputes and turmoil, and only speaking well of them.
- √ Accepting the Prophet's testimony concerning those of whom he testified that they would be admitted to Paradise.
- √ Affirming that they are all good and virtuous, and that they varied in virtue and status, and that the best of them all are Abu Bakr, then Umar, then Uthman, then Ali رضي الله عنهم.
- √ Not raising any of them above his status, and not attributing to any of them virtues that are not proven, for they have no need of praise for which there is no proof.
- √ Loving Ahl al-Bayt and giving them precedence in accordance with the instructions of the Prophet صلى الله عليه وسلم, without going to extremes or being heedless of their status.
- √ Not claiming that they are infallible, and believing that those (of Ahl al-Bayt) who came after them cannot attain the great reward that Allah has prepared for the Sahabah, because the mudd of one of the Sahabah [that was given in charity] is better than gold the size of Uhud given by anyone else.
- √ Loving all of the Sahabah, and praying that Allah be pleased with and have mercy on all of them.
- √ Disavowing anyone who reviles them or criticizes them.

The moderate approach of Ahl as-Sunnah regarding Ahl al-Bayt رضي الله عنهم:

Ahl as-Sunnah represent the moderate approach among all groups and sects. The Kharijites (Khawarij) regarded Ali ibn Abi Talib رضي الله عنه as a disbeliever, as well as those who played any role in the arbitration incident. They disavowed them and stated that they were doomed to Hell, and some of the leading Mutazila followed them in that.

As for the Rafidis (Shia), they went to extremes in exaggerating about Ali رضي الله عنه and Ahl al-Bayt, claiming that Ali رضي الله عنه and his descendants, the Imams, were infallible and had knowledge of the unseen. At the same time, they went to extremes regarding another matter, by condemning the first three caliphs, the Mothers of the Believers Aisha and Hafsah, and all the Sahabah رضي الله عنهم. They fabricated lies against them to the extent that they claimed that they apostatized from Islam after the Prophet صلى الله عليه وسلم died.

Ahl as-Sunnah, on the other hand, follow a moderate path and do not go to extremes of either love or hate. Rather they recognize the status of both the Ahl al-Bayt and the Sahabah of the Prophet صلى الله عليه وسلم and love them all. They recognize their status, their virtue and precedence; they keep quiet about the disputes that arose among them and they do not claim that they are infallible.

Regarding the honorifics used when mentioning Ali: "Karrama Allahu wajhahu (May Allah honour his face)" and "Alayhi's-salam (upon him be peace)":

Ibn Katheer said: This practice has become prevalent among many scribes of books, who only say "Alayhi's-salam (upon him be peace)" with regard to Ali, to the exclusion of the other Sahabah , or they say "Karrama Allahu wajhahu (May Allah honour his face)." Although the meaning of these phrases is valid, they should be applied equally to all of the Sahabah, because this comes under the heading of veneration and honour, and Abu Bakr, Umar and Uthman are more deserving of that than Ali رضي الله عنه.

Activities

1. **Write briefly about the difference of scholarly opinion regarding the definition of a Sahabi, using other sources.**

.....

2. **Write a brief refutation of the innovators who criticize the Sahabah رضي الله عنهم, basing your response on textual and rational evidence.**

.....

3. **The scholars have written books highlighting the virtues, feats, biographies and categories of the Sahabah رضي الله عنهم. Write briefly about the most important of these books, using other sources.**

.....

4. **Based on what you have studied, what is the Muslim required to believe about the Sahabah and Ahl al-Bayt?**

.....

5

The awliya (close friends of Allah) and their karamaat (miracles)

The awliya (close friends of Allah) and their karamaat (miracles)

Definition:

In linguistic terms, awliya is the plural of wali; a wali is one who loves and supports another.

In Islamic terminology, the word wali refers to every pious believer.

Allah عَزَّوَجَلَّ says: *{Unquestionably, [for] the allies [awliya] of Allah there will be no fear concerning them, nor will they grieve, those who believed and were fearing Allah}* [Yunus 10:62-63].

Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: Wilayah (being a close friend of Allah) is based on faith and piety (taqwa), which includes striving to draw closer to Allah by doing obligatory and supererogatory acts of worship. Thus the close friend of Allah is the one who goes along with everything that Allah commands, by loving what He loves, hating what He hates, despising what He despises, being angry with what He is angry with, taking as friends those whom He takes as friends, and regarding as enemies those whom He regards as enemies.

Shaykh al-Islam رَحِمَهُ ٱللَّهُ also said: The close friend of Allah is the one who goes along with Him in all that He loves and is pleased with, and strives to draw close to Him by doing what He has enjoined of acts of worship and obedience. The following hadith is sufficient to note the honourable position of the wali, as the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah says: 'Whoever takes as an enemy a friend (wali) of Mine, I declare war on him.'»** Narrated by al-Bukhari.

Karamaat is the plural of karamah. It refers to something extraordinary that Allah عَزَّوَجَلَّ causes to happen at the hand of a wali, by way of supporting him, helping him, making him steadfast or supporting the religion.

- One of the best books that has been written on this topic is al-Furqan bayna Awliya ar-Rahman wa Awliya ash-Shaytan **(Differentiating between the close friends of the Most Gracious and the close friends of the Shaytan)** by Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ.

There are two aspects to the concept of being a wali (close friend of Allah):

One aspect has to do with the individual, which is following the commands and heeding the prohibitions, then ascending through the levels of servitude to Allah (ubudiyah) by doing supererogatory acts of worship.

The other aspect has to do with the Lord عَزَّوَجَلَّ, namely His love for that person, and His help and support in making him steadfast in adhering to righteousness.

Karamaat (sing. karamah) are a secondary matter, and that is not a condition or sign of being a close friend of Allah. A person may be a wali without there being any karamaat.

The difference between a mujizah and a karamah

Although both words are often translated as miracle, the mujizah is granted to one who is a prophet, in contrast to the karamah, as the one to whom it happens does not claim to be a prophet; rather he is granted the karamah because of his following the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and adhering to his teachings.

So the mujizah is for a prophet and the karamah is for a wali; both of them are extraordinary events.

If something extraordinary happens to one who is not a committed Muslim (or is not a Muslim at all), then it comes from the Shaytan and is not a karamah as the common folk imagine.

The difference between the close friends (awliya) of the Most Gracious and the close friends of the Shaytan

Allah عَزَّوَجَلَّ says: *{And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord. And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on}* [al-Baqarah 2:49-50].

{So when you recite the Quran, [first] seek refuge in Allah from Satan, the expelled [from His mercy]. Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allah} [an-Nahl 16:98-100].

If the close friends (awliya) of Allah are the ones who believe in Him, obey Him and avoid disobeying Him, then the close friends of the Shaytan are his followers who disobey Allah عَزَّوَجَلَّ, go against His Book and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and are deceived by the temptation and promises of the Shaytan.

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: As it is known that among the people there are the close friends of the Most Gracious and the close friends of the Shaytan, there should be a differentiation between the two groups, as Allah and His Messenger differentiated between them.

Many people claim to be close friends of Allah عَزَّوَجَلَّ, when in fact they are close friends and followers of the Shaytan, so they are claiming to be something other than what they really are.

The most important signs for distinguishing between the two groups are:

Faith (eeman)

Faith is a condition of being a wali or close friend of Allah عَزَّوَجَلَّ, according to the Quranic text. That includes believing in the six pillars of faith: believing in Allah, His angels, His Books, His messengers, the Last Day, and the divine decree both good and bad. One who is not a believer cannot be a wali or close friend of Allah عَزَّوَجَلَّ, even if he claims to be such.

The Arab polytheists claimed to be the people of Allah because they lived in Makkah, in the vicinity of the Kaaba. But Allah عَزَّوَجَلَّ clearly stated that the polytheists were not His close friends or the rightful guardians of His House; rather His close friends and the rightful guardians of His House are the righteous *{But why should Allah not punish them while they obstruct [people] from al-Masjid al-Haram and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous}* [al-Anfal 8:34].

No matter what level of asceticism, worship and knowledge a man reaches, if he does not believe in everything that Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ brought, then he is not a believer and is not a close friend of Allah عَزَّوَجَلَّ. This is the case of the rabbis and monks, the scholars and devoted worshippers among the Jews and Christians. It also applies to those who claim to have knowledge and to be devoted to worship among the wise men of the Indians and Turks, even if some groups believe that they are close friends of God.

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: It is an essential part of faith to believe that Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is the last of the prophets and there is no prophet after him, and that Allah sent him to both races, namely the jinn and humankind. Anyone who does not believe in what he brought is not a believer, let alone one of the righteous close friends of Allah. Whoever believes in some of what he brought and disbelieves in some is a disbeliever, not a believer. Anyone who neglects one of the pillars of faith cannot be one of the close friends of Allah; rather he is undoubtedly one of the close friends of the Shaytan.

Piety (taqwa)

This is one of the conditions of being a close friend of Allah عَزَّوَجَلَّ, according to the text of the Quran. Allah عَزَّوَجَلَّ says: *{Unquestionably, [for] the allies [awliya] of Allah there will be no fear concerning them, nor will they grieve, those who believed and were fearing Allah [yattaqoon]}* [Yunus 10:62-63].

What is meant by piety (taqwa) is seeking protection from Allah's punishment by obeying Him, and protecting oneself from that which would incur punishment, whether that is by commission or omission.

Another aspect of piety is adhering to Islamic etiquette and avoiding everything that would take one further away from Allah عَزَّوَجَلَّ.

The pious believer is not infallible, but he constantly repents and does not persist in sin. Those who commit evil and immoral deeds, persist in sin and go against the teachings of Islam by following innovations and the like cannot be close friends of Allah عَزَّوَجَلَّ. Rather they are, in reality, close friends of the Shaytan. Allah عَزَّوَجَلَّ says: *{By Allah , We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is the disbelievers' ally [close friend] today [as well], and they will have a painful punishment}* [an-Nahl 16:63].

Following (ittiba)

That is, following the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and adhering to his Sunnah. Whoever claims to love Allah and be a close friend of His, but does not follow the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not one of the close friends of Allah. Rather the one who goes against his teachings is one of the enemies of Allah and one of the close friends of the Shaytan. Allah عَزَّوَجَلَّ says: *{Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you"}* [Aal Imran 3:31].

Shaykh al-Islam رَحِمَهُ اللَّهُ said: Part of believing in the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is believing that he was the intermediary between Allah and His creation in conveying His commands and prohibitions, His promises and warnings, what He has permitted and what He has forbidden. So what is permissible (halal) is what Allah and His Messenger have permitted, what is forbidden (haram) is what Allah and His Messenger have forbidden, and the religion is what Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have prescribed. Whoever believes that any of the awliya has a path to Allah other than following Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a disbeliever and one of the close friends of the Shaytan.

The innovators who go against the Prophet's Sunnah and deliberately change it cannot be close friends of Allah عَزَّوَجَلَّ; in fact they are close friends of the Shaytan.

Layth ibn Sa'd and ash-Shafi'i رَحِمَهُمَا اللَّهُ said: If you see a man walking on water or flying in the air, do not be deceived by him until you measure him against the Quran and Sunnah.

Loving the close friends (awliya) of Allah عَزَّوَجَلَّ

The scholars said: if the close friend (wali) of Allah is the one who accepts and does what Allah loves and is pleased with, and keeps away from what He hates and is displeased by, and he enjoins what Allah loves and forbids what Allah hates, then the one who opposes His close friend is opposing Him, as Allah عَزَّوَجَلَّ says: *{do not take My enemies and your enemies as allies, extending to them affection}* [al-Mumtahinah 60:1]. So whoever opposes the close friends of Allah is opposing Him, and whoever opposes Him, is effectively declaring war on Him. Hence Allah says [in the hadith qudsi]: **«Whoever takes as an enemy a friend (wali) of Mine, has declared war on Me.»** Narrated by al-Bukhari.

If the prophets of Allah are the best of His close friends (awliya), then the Companions of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ are the best of His close friends after the prophets. Allah عَزَّوَجَلَّ says of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: *{then indeed Allah is his Protector, and Gabriel and the righteous of the believers}* [at-Tahreem 66:4]. Undoubtedly the one who hates the Companions of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ cannot be a close friend of Allah or of His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Rather he is clearly a close friend of the Shaytan. Moreover, the one who takes as enemies and opposes the righteous believers, those who obey Allah and who enjoin what is right and forbid what is wrong cannot be one of the close friends of Allah, even if he claims to be such.

Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said:

Hence the close friends of Allah are unanimously agreed that if a man flies in the air or walks on water, he is not to be regarded as anything until he is examined to see whether he follows the commands of Allah and heeds His prohibitions, because these people's words imply that they would regard many of the polytheists and the people of the Book – Jews and Christians – as pious close friends of Allah! For they perform many extraordinary feats, and whoever denies those feats is like one who denies the extraordinary feats of the close friends of Allah and denies magic and sorcery, whereas the one who affirms them, but regards them as a sign that the doer is a close friend of Allah, effectively regards the feats of magicians and sorcerers as evidence that they are prophets and close friends of the Most Gracious!

Al-Hafiz Ibn Hajar رَحِمَهُ ٱللَّهُ said: Extraordinary feats could be performed by heretics, by way of letting them get carried away and tempting them [to go further in the path of misguidance], as they could also be done by one who is righteous and true in faith, but in his case that is by way of honouring him and blessing him. The only way to tell the difference is to check whether the doer is following the Quran and Sunnah.

Affirmation of karamaat:

Ahl as-Sunnah unanimously affirm karamaat, and they affirm that Allah may single out for this honour whomever He wills of His close friends (awliya). The mutawatir texts of the Quran and Sunnah, and of events in the past and in the modern era, affirm that Allah bestows karamaat upon His close friends who follow His prophets. That includes the following:

- Allah عَزَّوَجَلَّ says regarding Maryam عَلَيْهَاالسَّلَام: *{Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, 'O Mary, from where is this [coming] to you?' She said, 'It is from Allah. Indeed, Allah provides for whom He wills without account'}* [Aal Imran 3:37].
- And Allah عَزَّوَجَلَّ said to Maryam عَلَيْهَاالسَّلَام: *{And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates}* [Maryam 19:25].
- And Allah عَزَّوَجَلَّ tells us, in the story of Sulaiman عَلَيْهِالسَّلَام: *{Said one who had knowledge from the Scripture, 'I will bring it to you before your glance returns to you'}* [an-Naml 27:40].
- The karamaat that are mentioned in the sahih Sunnah include: the saving of the people in the cave from the rock that had blocked the exit; the infant who spoke in the cradle; and the failure of the king to kill the boy until he said: In the name of Allah, the Lord of the boy.

Ibn Taymiyyah رَحِمَهُ اللَّهُ said:

One of the fundamental beliefs of Ahl as-Sunnah wa'l-Jama'ah is belief in the karamaat of the close friends (awliya) of Allah and what Allah causes to happen at their hands of extraordinary feats in various fields of knowledge, deep understanding of issues of faith, and what Allah granted them of abilities and influence, such as what is narrated from the earlier nations in Surat al-Kahf and elsewhere, and what is narrated from the Sahabah and Tabieen at the beginning of this ummah, and other generations of the ummah, and will continue to occur among this ummah until the Day of Resurrection.

- Many reports of the Sunnah mention karamaat that were bestowed upon the righteous close friends (awliya) of Allah among the Companions of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, such as Usayd ibn Hudayr, Abbad ibn Basheer, Aasim ibn Thabit, and others; foremost among them were the Rightly Guided Caliphs and the others among the ten who were given the glad tidings of Paradise.

There are also proven reports of many karamaat that were bestowed upon the righteous among the Tabieen رَضِيَ اللَّهُ عَنْهُمْ.

Conditions of an event being a karamah:

1. It should be something extraordinary.
2. It should occur at the hand of a pious believer who follows the Quran and Sunnah, otherwise it is not a karamah; rather it is by way of letting sinners and innovators get carried away in misguidance.
3. It should be something that is fit to be a karamah, so it should not involve any sin or falsehood.

The difference between karamaat and devilish tricks:

Not every extraordinary event that occurs at the hand of a person is a karamah bestowed by Allah عَزَّوَجَلَّ. Rather it may be misguidance from the Shaytan or deceit carried out by some of the jinn. The most important differences between karamaat and devilish tricks include the following:

1. The cause of karamaat is being a close friend of Allah عَزَّوَجَلَّ, which means believing and fearing Allah. Any extraordinary feat performed by someone who has no faith or piety is meaningless and can only come from the Shaytan.

We have noted above the words of ash-Shafi'i رَحِمَهُ ٱللَّهُ: If you see a man walking on water or flying in the air, do not be deceived by him until you measure him against the Quran and Sunnah.

The only way to distinguish between the true wali or close friend of Allah at whose hand karamaat occur and the liar who deceives and tricks people is by seeing how righteous and pious they are such as checking the extent to which they are committed to doing obligatory and supererogatory acts of worship, how serious they are about keeping away from sins both major and minor, and whether they have noble characteristics and persist in them.
If someone has all these good qualities and is known for that, then some extraordinary event takes place at his hands that is not contrary to Islamic teachings, in that case it is permissible to call that extraordinary event a karamah.
But if he is the opposite of that, and is well-known for evildoing, mischief, misguidance and so on, then any extraordinary event that takes place at his hands can only be from the Shaytan.

For Your Information

Ash-Shawkani رَحِمَهُ ٱللَّهُ said: It is not permissible for a close friend of Allah to believe that every event that happens to him and every prediction that he makes is a karamah from Allah عَزَّوَجَلَّ. It may be a trick or plot of the Shaytan. Rather what he must do is measure his words and deeds against the Quran and Sunnah; if they are in accordance with them, then they are real and true, and are a karamah from Allah عَزَّوَجَلَّ. But if they are contrary to anything in them, then he must realize that he has been deceived and cheated, and that the Shaytan has hopes of misleading him, so he caused this confusion for him.

Ibn al-Jawzi رَحِمَهُ ٱللَّهُ said in his valuable book Talbees Iblees:

We have seen in our own time someone who points to the angels and says: These are honourable guests – creating the illusion that the angels have joined the gathering – and he says to them: Come closer. Another man in our own time took a new jug and left some honey in it, and the taste of the honey permeated the clay. He took that jug with him on a journey, and when he scooped some water from the river and gave it to his companions to drink, they noticed the taste of honey. There is no one among these people who knows Allah and fears Him. We seek refuge with Allah from misguidance.

2. Karamaat are based on sincerity and truthfulness, in contrast to those devilish tricks, which are based on lies. Allah عَزَّوَجَلَّ says: *{Shall I inform you upon whom the devils descend? They descend upon every sinful liar}* [ash-Shu'ara 26:221-222].

3. Karamaat are a gift from Allah, whereas extraordinary feats and devilish tricks are done by learning them, summoning the jinn and devils, and seeking to draw close to them.

4. The close friends of Allah try to conceal karamaat and pay no attention to them; they know that this is a blessing for which they must be grateful, but they fear that it could be a test that they may not be able to pass. Those who perform extraordinary feats with the help of the devils are the exact opposite of that; they usually only perform these feats in the presence of other people, and they challenge one another to do these things.

5. The impact of extraordinary feats performed with the help of the devils can be cancelled out or weakened by mentioning Allah (dhikr) and reciting Quran, in contrast to karamaat.

For Your Information

Warning against exaggerating about the awliya (close friends of Allah) and the righteous:

Exaggerating about the righteous means going to extremes in praising them and venerating them in word, deed or belief, and raising a created being above the status that Allah عَزَّوَجَلَّ has ordained for him.

Allah عَزَّوَجَلَّ says: *{O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him}* [an-Nisa 4:171].

That is, do not raise a created being above the status that Allah has ordained for him, raising him to a status that is not appropriate for anyone except Allah عَزَّوَجَلَّ. Although this is addressed to the People of the Scripture, it is general in application and includes all of the ummah, as a warning to them against doing what the Jews and Christians did.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ warned against going to extremes in general, as he said: **«Beware of going to extremes in religious matters, for those who came before you were only doomed because of going to extremes in religious matters.»** Narrated by an-Nasai and Ibn Majah; classed as sahih by al-Albani.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also warned against going to extremes and exaggerating about him. It was narrated that Umar رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not go to extremes in praising me as the Christians did with the son of Maryam, for I am only His slave. So say: 'The slave of Allah and His Messenger.»** Narrated by al-Bukhari.

It is proven that going to extremes regarding the righteous was the first and main cause of the children of Adam falling into major shirk.

Al-Bukhari narrated in his Sahih from Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا that he spoke of the idols of the people of Nuh, and said that they ended up with the Arabs. Then he said: These are the names of righteous men among the people of Nuh. When they died, the Shaytan inspired their people to set up idols in the places where they used to sit, and call them by their names. So they did that, but [those idols] were not worshipped until that generation died and knowledge was lost, then they began to be worshipped.

Shaykh as-Sa'di رَحِمَهُ ٱللَّهُ said: People's attitudes towards the righteous may be divided into three categories:

Those who are disrespectful and do not recognize their rights or give them their due of love, support, respect and veneration.

Those who exaggerate about them and raise them above the status that Allah has ordained for them.

Those who follow the truth and love them, support them and give them their dues, but they avoid going to extremes concerning them and do not claim that they are infallible.

Exaggeration concerning the close friends of Allah (awliya) is of two types:

- **The first type puts a person beyond the bounds of Islam,** as it involves regarding someone other than Allah as being equal to Him in matters that are unique to Him عَزَّوَجَلَّ, such as those who attribute knowledge of the unseen to some people, or claim that some individual has power over all things, or has some control in the universe with regard to life or death, or benefit or harm, by his own power and will. Such notions are found among many of the extremist Sufis and others.

  Another example of that is devoting worship to someone other than Allah عَزَّوَجَلَّ, such as calling upon the awliya and seeking their help, offering sacrifices to them and making vows to them. These are acts of worship, and it is not permissible to devote worship to anyone or anything other than Allah عَزَّوَجَلَّ.

- **The second type is a means that could lead to shirk,** such as: making the graves of the awliya high, and building domes and mosques over them, or burying the awliya in mosques, travelling specifically to visit their graves, seeking to draw closer to Allah عَزَّوَجَلَّ by virtue of their status, and swearing oaths by them whilst believing that swearing an oath by them is less binding than swearing an oath by Allah. However, if the one who swears an oath believes that swearing an oath by something other than Allah is like swearing an oath by Allah or more binding, then this constitutes major shirk.

Another form of exaggerating about the righteous is exaggerating about their graves:

One of the worst forms of exaggerating about the righteous and the awliya that the Shaytan makes fair-seeming to people is what happens after they die, when he calls people to make their graves prominent, build structures over them and adorn them. Then he inspires them to spend time in devotion at those graves and travel specifically to visit them out of love for their occupants, and suggests to them that supplications will be answered at the graves. Then he leads them into calling upon them, adjuring Allah عَزَّوَجَلَّ by virtue of their occupants. Once that is an established practice among them, the Shaytan leads them into calling upon the occupants of the graves, seeking their intercession and help. So they take the graves as idols, circumambulating them, touching them, kissing them, offering sacrifices beside them, staying beside them, and holding celebrations, mawlids and annual festivals beside them.

As a result of that they end up like idol worshippers, and the first step towards that was going to extremes and going beyond the limits set by Islamic teachings.

Islam also forbids going to extremes in all forms. There is no evidence to suggest that the graves of the righteous should be made to look different from any other graves. All that has been narrated concerning that is that all graves should be the same, and there should be no differentiation between the grave of one who was righteous and one who was not, or between the grave of a wali or anyone else. In fact the Prophet ﷺ forbade any design that could lead to exaggeration about the graves of the righteous, and he barred everything that could lead to it being taken as a means of shirk

Legitimate purposes of visiting graves:

The Messenger of Allah ﷺ explained the purpose of visiting graves and the reason why doing so was prescribed. According to a report narrated by Muslim, he ﷺ said: **«Visit graves, for they will remind you of death.»** Another reason for visiting graves is to offer supplication for the deceased and pray for forgiveness and mercy for him.

The Messenger of Allah ﷺ explained, in word and deed, the prescribed manner of visiting graves, and he taught that to his Companions رضي الله عنهم. It was narrated from the Mother of the Believers Aisha رضي الله عنها that Jibreel عليه السلام came to the Messenger of Allah ﷺ and said: "Your Lord is instructing you to go to the occupants of al-Baqee and pray for forgiveness for them." Aisha said: I said: What should I say to them, O Messenger of Allah? He said: **«Say: 'As-salamu ala ahl id-diyar min al-mu'mineen wa'l-muslimeen, wa yarham Allahu al-mustaqdimeena minna wa'l-musta'khireen, wa inna inshaAllahu bikum la-lahiqun (Peace be the occupants of the graves, believers and Muslims. May Allah have mercy on those of us who have gone on before and those who will follow later on. Indeed we will, if Allah wills, join you).'»** Narrated by Muslim.

Visiting graves is of two types:

The first type: visiting as prescribed in Islamic teachings, for the purpose of greeting the dead, offering supplication for them, remembering death and following the teachings of the Prophet ﷺ. That is on condition that one does not travel specifically for that purpose.

The second type: Visiting graves in ways that involve shirk and innovation (bidah). This takes three forms:

1. Asking the deceased for what one needs. Those who do that come under the same heading as idol worshippers.

2. Asking of Allah عَزَّوَجَلَّ by virtue of the deceased, such as saying, "I seek to draw close to You by virtue of your Prophet, or by virtue of Shaykh So-and-So."

3. Visiting the graves of certain people, thinking that offering supplication at those graves is more likely to be answered, or that it is better than offering supplication in the mosque. This is a kind of innovation (bidah), even if it does not reach the level of constituting shirk.

Examples of exaggeration about graves that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ forbade:

Praying towards graves:

It was narrated that Abu Marthad al-Ghanawi رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not sit on graves, and do not pray towards them.»** Narrated by Muslim.

It was narrated that Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not pray towards a grave, and do not pray on a grave.»** Narrated by at-Tabarani; classed as sahih by al-Albani.

Al-Munawi رَحِمَهُ ٱللَّهُ said: If a person deliberately seeks blessing (barakah) by praying in that spot, then he has introduced into the religion something for which Allah did not give permission. It is understood from this hadith that it is not allowed to pray in a graveyard, and it is disliked in the sense of karahat tahreem (i.e., almost haram).

Putting lamps on graves:

It was narrated that Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ cursed women who visit graves, and the people who build places of worship over them and put lamps on them. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: It is haram to put lamps on graves, or to build mosques over them, or to pray in between them, and these things should be removed. I know of no difference of opinion concerning that.

Taking graves as places to be frequented:

It was narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not make your houses like graves, and do not make my grave a place to be frequented. Send blessings on me, for your blessings will reach me no matter where you are.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

The grave of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is the best grave on the face of the earth, yet he forbade taking it as a place to be frequented. Therefore this prohibition is even more applicable to other graves, no matter whose grave it is.

Elevating graves and making them high:

It was narrated that Abu'l-Hayaj al-Asadi said: Ali ibn Abi Talib رَضِيَ ٱللَّهُ عَنْهُ said to me: Shall I not send you on the same mission as the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent me: **«Do not leave any image without erasing it, or any built-up grave without levelling it.»** Narrated by Muslim.

Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What appears to be the case is that making the graves higher than is permitted is haram. This was clearly stated by the companions of Ahmad and some of the companions of ash-Shafi'i and Malik. Among the built-up graves that are referred to in this hadith are, first and foremost, domes and shrines that are built over graves. The hadith also includes taking graves as places of worship, as the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ cursed those who do that.

How many bad consequences have resulted from the building of structures over graves and adorning them, such as the ignorant people believing in them as the disbelievers believe in idols! They went to extremes in that, believing that these graves are able to bring benefits and ward off harm. So they made them places to be frequented where they could seek their needs and fulfil their wishes, asking them for what they should ask of their Lord, travelling specifically to visit them, touching them (for blessing) and seeking help from them. Generally speaking, they did not omit anything that the people of the Jahiliyyah did with their idols but they have done it too. Verily to Allah we belong and to Him we will return. End quote.

Building structures over graves, plastering over them and writing on them:

It was narrated that Jabir رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ forbade plastering over graves, sitting on them and building structures over them. Narrated by Muslim.

According to a report narrated by at-Tirmidhi, [he forbade] plastering over graves, writing on them, building structures over them and stepping on them.

Building mosques over graves and putting images in them:

It was narrated from Aisha that Umm Habibah and Umm Salamah رَضِيَ ٱللَّهُ عَنْهُنَّ mentioned to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ a church that they had seen in Ethiopia in which there were images. The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Those people, if there was a righteous man among them and he died, they would build a place of worship over his grave, and put these images in it. They will be the worst of people before Allah on the Day of Resurrection.»** Agreed upon.

What is meant by taking graves as places of worship:

Shaykh al-Albani رَحِمَهُ ٱللَّهُ said: What may be understood by taking graves as places of worship is three things:

1. Praying on the grave, in the sense of prostrating on it.
2. Prostrating towards the graves, facing towards them when praying and turning towards them when offering supplication.
3. Building mosques over graves and aiming to pray there.

Each of these meanings was suggested by a group of scholars, and clear texts indicating all of them were narrated from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Ibn Rajab رَحِمَهُ ٱللَّهُ said: This hadith indicates that it is prohibited to build mosques over the graves of the righteous and to put images of them in it, as the Christians do. Undoubtedly each of these actions on its own is prohibited: making images of human beings is prohibited, and building mosques over graves on its own is prohibited, as is indicated by other texts.

It was narrated that Aisha and Abdullah ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمْ said: When the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was dying, he drew his khameesah [a striped cloth] over his face, then when he struggled for breath, he would uncover his face and say: **«May Allah curse the Jews and Christians; they took the graves of their prophets as places of worship»** warning against doing what they had done. Agreed upon.

Al-Hafiz Ibn Hajar said: It was as if he ﷺ knew that this was his final illness, and he was afraid that his grave would be venerated as had been done in the past, so he cursed the Jews and Christians, to indicate that anyone who did what they did would incur blame.

Graves have two rights over us:

1. That we should not be heedless about the respect we should have for them. So it is not permissible to treat them disrespectfully, sit on them, and so on.
2. That we should not go to extremes in showing respect and veneration, and overstep the mark.

It was narrated that Jundub رضي الله عنه said: I heard the Prophet ﷺ say, five days before he died: **«Those who came before you used to take the graves of their prophets and righteous men as places of worship. Do not take graves as places of worship; I forbid you to do that.»** Narrated by Muslim.

Travelling to visit any except the three mosques:

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: **«No journey should be undertaken to visit any mosques except three: al-Masjid al-Haram [in Makkah], the Prophet's Mosque [in Madinah] and al-Masjid al-Aqsa [in Jerusalem].»** Agreed upon.

This prohibition includes travelling specifically to visit graves, shrines and tombs. This is what the Sahabah رضي الله عنهم understood from the Prophet's words. Hence when Abu Hurayrah رضي الله عنه went to at-Tur (Mount Sinai) and was met by Basrah ibn Abi Basrah al-Ghifari, he said: Where have you come from? He said: From at-Tur. He said: If I had met you when you were on your way there, you would not have gone there. Abu Hurayrah رضي الله عنه said to him: Why? He said: I heard the Messenger of Allah ﷺ say: **«No mount should be prepared except to visit three mosques: al-Masjid al-Haram, my mosque, and the mosque of Bayt al-Maqdis [Jerusalem].»** Narrated by Ahmad and an-Nasai; classed as sahih by al-Albani.

Hence Shaykh al-Islam said: The leading scholars are unanimously agreed that if someone vows to travel to visit the Prophet's grave, or the grave of any other prophet or righteous man, he is not obliged to fulfil his vow; rather he is forbidden to do that.

What is meant by the travel that is forbidden is that it is not permissible to travel to a place for the purpose of worshipping Allah there, by praying, offering supplication, or reading Quran, except these three places, namely al-Masjid al-Haram, al-Masjid an-Nabawi and al-Masjid al-Aqsa.

Activities

1. The topic of being a wali (close friend of Allah) and karamah (miracle or extraordinary feat granted to a wali) is one concerning which there has been a great deal of exaggeration. Explain the reasons for this exaggeration and give examples of it. What are the Islamically prescribed means for combatting that?

.....

2. "The greatest karamah is remaining steadfast on the straight path." What is meant by remaining steadfast on the straight path, and by karamah? How can remaining steadfast on the straight path be a karamah? Use other sources.

.....

3. Being a wali (close friend of Allah) is a high status, and there are many people who claim to be a wali. What are the guidelines and conditions that must be met in order for a person to be correctly described as a wali?

.....

4. Barring the means that may lead to shirk and sin is a fundamental Islamic principle. Write briefly about what that means, giving examples from what you have studied about this topic.

.....

5. Write briefly about the ruling on praying in a mosque that has been built over a grave, using other sources.

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6

Intercession (shafa'ah)

Intercession (shafa'ah)

Definition of intercession (shafa'ah):

In linguistic terms, the word shafa'ah (intercession) comes from the word shaf' (even-numbered), which is the opposite of witr (odd-numbered) and refers to making what is odd even, by making one two, and making three four.

In Islamic terminology, shafa'ah means interceding for someone else to bring some benefit or to ward off some harm.

Intercession in the Hereafter: this refers to interceding with Allah عَزَّوَجَلَّ for the pardon of people's sins in the Hereafter. This can only be granted for those who sincerely affirmed the oneness of Allah (pure Tawhid).

Types of intercession:

Intercession may be divided into two categories:

1. Limited intercession, which will be granted to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ only, and no one else will share that with him. It is of several types:

The first type: the great intercession:

This intercession will be one of the greatest of intercessions. It will be when the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ will intercede for the people in the place of standing [on the Day of Resurrection], asking that they be brought to account. On the Day of Resurrection, the people will remain for a long time, on a Day the length of which is fifty thousand years, waiting for relief, for they will be in a state of intense distress, severe heat, fear and panic. They will come to the prophets, each of whom will excuse himself from that, until they come to Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and he will say: **«I am able for it, I am able for it.»**

Allah عَزَّوَجَلَّ says: *{it is expected that your Lord will resurrect you to a praised station}* [al-Isra 17:79].

It was narrated from Jabir رَضِيَ ٱللَّهُ عَنْهُ that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever says when he hears the call to prayer, 'Allahumma Rabba hadhihi id-da'wat it-taammah wa's-salat il-qaa'imah, aati Muhammadan al-waseelata wa'l-fadeelah, wab'athhu maqaman mahmoudan alladhi wa'adtahu (O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege and also the eminence, and resurrect him to the praised position that You have promised),' will be granted my intercession on the Day of Resurrection.»** Narrated by al-Bukhari.

Al-maqam al-mahmoud (the praised position) is the position or status for which all people who are standing and waiting for the reckoning will praise him صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. This is the great intercession.

The second type: his intercession for the people of Paradise, asking that they be admitted to Paradise:

It was narrated that Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ said: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«I am the first one who will intercede regarding Paradise.»** Narrated by Muslim.

It was narrated that Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«I will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeeper will say: 'Who are you?' I will say: 'Muhammad.' He will say: 'I was commanded not to open it for anyone before you.»** Narrated by Muslim.

The third type: his intercession for his uncle Abu Talib, asking Allah to reduce the punishment for him:

It was narrated from Abu Saeed al-Khudri رَضِيَ اللَّهُ عَنْهُ that he heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, when his uncle was mentioned in his presence: **«Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in a shallow part of the Fire which will come up to his ankles and cause his brains to boil.»** Agreed upon.

Al-Qurtubi said: If someone says: But Allah عَزَّ وَجَلَّ says: *{So there will not benefit them the intercession of [any] intercessors}* [al-Muddaththir 74:48], the response to that is: It will not benefit him in terms of being brought forth from the Fire, as it will benefit the sinners among those who affirm the oneness of Allah, who will be brought forth from it and admitted to Paradise.

2 **The second category of intercession is: intercession in general terms.** What is meant is that Allah عَزَّ وَجَلَّ will give permission to whomever He wills among His righteous slaves to intercede for whomever Allah gives them permission to intercede for. This intercession is proven for people other than the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, among the prophets, the true and strong in faith (siddeeqs), the martyrs and the believers, who may intercede for one another. This is intercession for the sinners among the believers, to be brought forth from Hell. There are Islamic texts which affirm it, as follows:

The intercession of the prophets:

In as-Sahihayn it is narrated that the Prophet ﷺ said: **«Allah عَزَّوَجَلَّ will say: 'The angels have interceded, and the prophets have interceded, and the believers have interceded, and there is no one left except the Most Merciful of those who show mercy.' And He will seize a handful from the Fire, and bring forth from it people who never did anything good, who have been turned to cinders ...»**

It was narrated from Abu Bakrah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said: **«The people will be made to walk on the sirat on the Day of Resurrection, and they will start to fall from both sides of it like moths falling into the fire. Then Allah will save by His mercy whomever He wills. Then permission will be given to the angels, the prophets and the martyrs to intercede, so they will intercede and bring people forth, and they will intercede and bring people forth, and they will intercede and bring forth whoever had in his heart an atom's weight of faith.»** Narrated by Ahmad; its isnad was classed as hasan by al-Arna'ut.

The intercession of the angels:

Allah عَزَّوَجَلَّ says: *{And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves}* [an-Najm 53:26],

{and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive} [al-Anbiya 21:28].

And there are the previous hadiths regarding the intercession of the prophets.

Conditions of intercession:

Not every intercessor will be allowed to intercede, and not every intercession will be accepted. Rather no intercession will be of benefit, whether it is from the prophets or the angels or anyone else, unless it meets two conditions:

1. **The first** condition is the permission of Allah عَزَّوَجَلَّ. Allah says: *{There is no intercessor except after His permission}* [Yunus 10:3] *{And intercession does not benefit with Him except for one whom He permits}* [Saba 34:23].

2. **The second** condition is Allah's approval of both the intercessor and the one for whom intercession is made. Allah عَزَّوَجَلَّ says: *{That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word}* [Ta-Ha 20:109] *{and they cannot intercede except on behalf of one whom He approves}* [al-Anbiya 21:28] *{And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves}* [an-Najm 53:26].

The intercession of the martyrs:

It was narrated that Abu'd-Darda رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ said: **«The martyr will intercede for seventy of his family members.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

It was narrated that al-Miqdam ibn Ma'di Karib رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ said: **«The martyr (shaheed) has six blessings from Allah: … and he will be permitted to intercede for seventy of his relatives.»** Narrated by Ahmad, at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

The intercession of the believers for one another:

This is mentioned in the hadith quoted above: **«Allah عَزَّ وَجَلَّ will say: 'The angels have interceded, and the prophets have interceded, and the believers have interceded, and there is no one left except the Most Merciful of those who show mercy.' And He will seize a handful from the Fire, and bring forth from it people who never did anything good, who have been turned to cinders …»**

It was narrated that Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: I heard the Messenger of Allah ﷺ say: **«There is no Muslim man who dies and his funeral is attended by forty men who do not associate anything with Allah, but Allah will accept their intercession for him.»** Narrated by Muslim.

Invalid intercession:

This is intercession that will not benefit those for whom it is offered. This refers to what the polytheists claimed, that their gods would intercede for them with Allah عَزَّ وَجَلَّ. This intercession will not benefit them, as Allah عَزَّ وَجَلَّ says: *{So there will not benefit them the intercession of [any] intercessors}* [al-Muddaththir 74:48]. That is because Allah عَزَّ وَجَلَّ does not approve of the shirk of these polytheists, and it is not possible that He could give them [those whom they associate with Him] permission to intercede for them.

For Your Information

Activities

1. There are modern writings which deny the intercession of the Prophet ﷺ. Give examples of these writings, and write the main points on which they base their arguments, then refute them, using other sources.

.....

2. The hadiths about intercession are mutawatir. Write briefly about the evidence of tawatur, using other sources.

.....

3. The innovators' denial of intercession prompted Ahl as-Sunnah, in the past and in modern times, to write books on the topic of intercession. Write a list of the most important of these books.

.....

4. What are the means by which the Muslim can attain intercession in the Hereafter?

.....

5. Intercession in the Hereafter is subject to certain conditions. Mention them, explaining which conditions must be met by the intercessor and which must be met by for whom intercession is made.

.....

And Allah is the source of strength.

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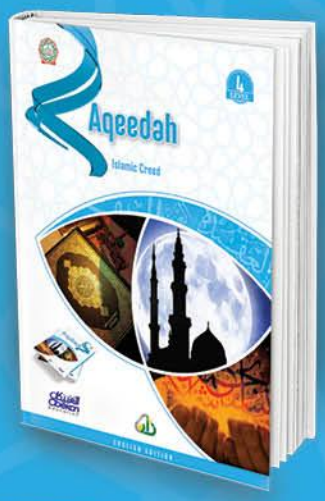

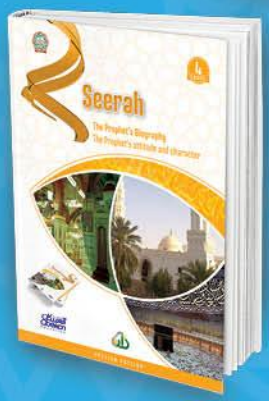

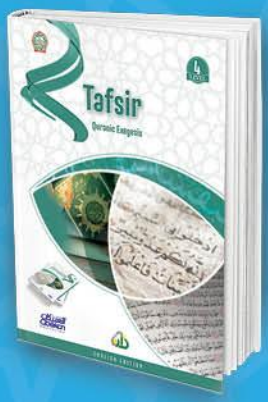

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